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# SHORT TREATISE

Contayning all the Principall  
Grounds of CHRISTIAN  
RELIGION.

By way of Questions and Answers, very  
profitable for all men, but especi-  
ally for Householders.

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*The ninth Impression.*

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TREATISE

Conveying all the Principal  
Goods of CHRISTIANITY  
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MILLION.

By way of Questions and  
Answers to the  
all the People.

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## To the Christian Reader.



We offer here vnto thy viewe  
(good Christian Reader) the  
principles of Religion, with a  
short Exposition vpon the same,  
for the explanation of what may seeme di-  
fficult, the confirmatio of the truth professod.  
against Poperie, and the inforcing of sun-  
drie dueties of weightie and great impor-  
tance. The methoud wee haue followed is  
plaine and naturall; the matter wholesome,  
but not adorned w<sup>th</sup> flowers of eloquence.  
We begin with the maine ende that all men  
ought to aime at: because there can bee no  
motion but for some end, as there can bee  
no effect but from some efficient. Thence we  
proceed to the meanes whereby the end may  
bee attained: for it is in vaine to propound  
an end vnto our selues, if either the way be  
impossible, or imperfect; if either it cannot  
bee knowne, or doe not leade to the fruition  
thereof. In the meanes we consider, whence  
direction is to bee taken, and what is to bee  
learned: and there we shew what, and who  
God is, how wee must conceiue of him,  
why hee ought to be worshipped, what coue-  
nant he made with Adam in the time of in-  
nocencie, and how Adam by transgression  
fell, and plunged himselfe, and his posteritie

## To the Christian Reader,

into woe miserie unspeakable, intoterrable, and eternall. In the next place wee lay downe the meanes, that God hath ordained for mans recoverie; And there is handled what Christ is, what hee hath done for vs, how wee are made partakers of his benefits, how faith is wrought and increased in vs, and what obedience we owe to God in Christ, who is the object of Christian Religion. And because the Godly in this course of Christianitie are compassed about with infirmities, subiect to many falles, and assaulted with many tentations, which might discourage and turne them out of the way, therefore wee haue added, what course a Christian should take to grow in grace, how hee may bee preserved from falling, how he should recover after his fall, and of what priviledges the Godly are, or may be partakers, in this life. And in the last place, the blessednes of the Saints after this life is ended, is touched in few words; wherby the sufficiency of the meanes is manifested. For as it is a way prescribed of God, so it leadeth vs unto God, the first, chiefe, and all-sufficient good. Our desire herein is to teach the simple Christian, how he may grow from grace to grace, and from faith to faith: and to further such godly Householdes, as desire to in  
struēt

## To the Christian Reader.

struct and traine up their children and servants in the information and feare of the Lord, but want leisure, or abilitie, to furnish themselves out of larger and more learned Treatises. For their sakes wee haue aduentured to compile this poore Treatise, and make it common, that they might haue some helpe at hand, whereby they might be confirmed in the truth, against the vaine cauils of the Papists, & the better inabled to informe them that be committed to their charge. If any such shal vouchsafe to make use of this book, we would desire him to marke, and obserue these few things. First that the letters, a, and b, and c, &c. set ouer the Answer, doe direct, what part of the Answer the Testimonies of Scripture alleaged doe serue to confirme. And the figures, 1. 2. 3. &c. doe intimate what words, or which parts of the Answer are explained in the exposition; Secondly, in teaching the Questions and Answeres, take the paines to search into the proofes which are alleaged for confirmation of the matter; and if the same things, word for word be not found in the Verses of Scripture cited, then be pleased further to enquire what Reasons or Arguments may be drawne from the place, to prooue what is intended. This we commend, because it is a course be-

To the Christian Reader,

honestfull for the obtaining of wel-grounded knowledge, the getting of stedfast and assured faith and comfort, and growing to bee familiarly acquainted with the word. Thirdly, in reading the Exposition of euery Answer, take notice what is deliuered by way of explication or confirmation, and what reasons, and how many, are brought to proue any point. Thereby a man shall bee inabled to referre that which hee heareth in the publike assembly, or readeth in Godly and learned Bookes, to some head, apply it to right purpose, treasure it vp safe in memorie for vse in the time of neede, and haue in readinesse to answer the gain-sayers.

Thus heartily desiring and hoping (good Reader) that thou wilt make vse of these directions giuen, profitably to guide thee through this small worke; wee commit thee to God, and the word of his grace, who is able to direct, and safely leade thee vnto eternall happinesse; craning that if thou receiue benefit from God vpon the perusall of this simple Treatise, thou be carefull to poure out thy soule vnto God for vs, that hee would enrich vs with his grace more and more, for the glorie of God, the good of his Church, and the comfort of our owne soules.



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*FINIS.*






A

# Short Catechisme,

*With an exposition upon  
the same,*

Q  What ought to be the chiefe,  
and continuall care of euery  
man in this life?

A To <sup>a</sup> glorifie <sup>1</sup> God,  
and b <sup>a</sup> saue his <sup>a</sup> soule <sup>a</sup> 1 Cor. 10. 31. b  
Act. 16. 30. 31. Mat. 16. 26.

*Expos. 1.* Gods glory, that is, his sur-  
passing worthinesse, cannot be encreased,  
nor fully manifested Ex. 33. 20. because  
he is most perfect Psal. 16. 2. and infinite,  
Job: 22. 2. and 35. 7. God is said to glori-  
fie himselfe, when he makes his excellen-  
cie to appeare. Numb. 14. 21. Psal. 72. 19.  
Ezek. 43. 2. Angels and men glorifie  
him, when they extoll his greatnes, and  
testifie their acknowledgement of his  
glorie, Luk. 2. 14. Reu. 14. 7. Exod. 15. 2.  
Here then to glorifie God, is inwardly  
in heart, Rom. 4. 20. 1. Cor. 6. 20. and  
out.

outwardly in word and action. Matth. 5. 16. 1. Pet. 2. 12. to acknowledge God to be such a one as he hath revealed himselfe, Rev. 4. 9. 11. Psalm. 29. 1. 2. and 50. 23. Of glorifying God, man should be most carefull : for God is the beginning from which, and the end vnto which all things doe tend, Rom. 11. 36. his glorie, is in it selfe most excellent. Exod. 33. 18. 19. Psal. 148. 13. most deare to him. Exod. 7. 4. 5. Esa. 42. 8. & 48. 11. the supream end of all diuine reuelation Ephel. 2. 7. of all his workes, Eph. 1. 5. 6. Prou. 16. 4. Exod. 9. 16. Psal. 50. 15. Iohn. 11. 4. 40. of mans life. Psal. 6. 4. 5. and seruice. Zach. 7. 5. 6. Psal. 101. 1. Ioh. 3. 28. 29. and all meanes furthering the same, are auailable to mans saluation. Rom. 4. 20. 21. Ier. 13. 16. Mal. 2. 2. 1. Sam. 2. 30. Psalm. 50. 23.

2. To take care for our saluation, is so to liue here, that we may liue with the Lord hereafter. Phil. 2. 12. 2. Pet. 3. 11. 14. The saluation of the soule is most pretious. Psal. 49. 8. cannot be obtained without care. Act. 2. 37. 1. Cor. 9. 24. Matth. 7. 13. Luk. 13. 24. and he is euer mindelesse of Gods glory, that is carelesse of his eternall

*with an Exposition vpon the same.* 3

eternal happinesse. Eph. 2. 12. Ioh 5. 44. and 7. 18. Also eternall life is a durable treasure. Luk. 12. 33. and 16. 9. 10. 1. Tim. 6. 17. 18. all worldly things are vaine vncertaine, and transitory. Matth. 6. 19. Psal. 73. 18. 19. the soule came from God and is after a restless manner carried to seeke and desire communion with God; and a desire to bee happie is naturally planted in the heart of all men by God himselfe, therefore wee should earnestly set our affections vpon things that are aboue. Col. 3. 1. 2. Phil. 3. 3. 12. 13. 14. & infinitely desire the enjoying of Gods presence in heauen: for he is infinite in goodnes, the highest of all things that are to be desired.

*Q. Whence must we take direction to attaine hereunto?*

*A. Out of the word of God alone, c Ioh. 20. 3. 1.*

*Expos. 3. God only can giue the crowne of glory. 2. Tim. 4. 8. Iam. 1. 12. he also is the author, obiect, and end of true religion, Gen. 18. 19. Act. 18. 25. 26. Ioh. 6. 29. therefore none but he can reueale the way how wee should obtaine that euerlasting inheritance, Psal. Psal. 16. 11. Pro.*

2.6.9. For the nature of Gods is incomprehensible, his will and workes are vnsearchable, Heb. 11. 6. Deur. 4. 4. 6. and 29. 29. Heb. 11. 3. No man hath knowne the Father but the Son, and he to whom the Sonne hath reuealed him Ioh. 1. 18. Marth. 11. 27. and the gospell is an hidden mysterie. 1. Cor. 2. 7. 10. Rom. 16. 25. 26. so that wee can know nothing of God, vntill God himseife manifesteth it vnto vs Psal. 103. 7. and 147. 19. 20. By the word of God, we vnderstand the will of God reuealed to reasonable creatures, teaching them what to doe, belecue, and leaue vndone, Deur. 29. 29.

*What call you the word of God?*

**A.** The a holy Scripture, immediately inspired; which is contained in the booke of the Old & New Testament. d. 2. Tim. 3. 16.

*Expos.* 4. This word of God hath heretofore bene diuersly made knowne. Heb. 1. 1. as by inspiration, 2. Chron. 15. 1. Esa. 59. 21. 2. Per. 1. 21. Ingrauiing in the heart, Rom. 2. 14. visions, Num. 12. 6. 8. Act. 10. 10, 11, Apo. 1. 10. Dreames, Job. 33. 14. 15. Gen. 40. 8. Vrim and Thummin, Numb. 27. 21. 1. Sam. 30. 7. 8. Signes,



*with an Exposition upon the same.* 5

Signes Gen. 32. 24. Exod. 13. 21. Audible  
voice. Exod. 20. 1. 2. Gen. 22. 11. 15. and  
lastly by writing. Exod. 17. 14. This word  
so reuealed, is by excellency called the  
Scripture, Gal. 3. 22. Ioh. 10. 35. and the  
holy Scripture, Rom. 1. 2. in respect of  
God the Author, Act. 1. 16. and 4. 25. the  
holy pen-men Luke, 13. 28. 2. Pet. 1. 21. the  
matter, 1. Tim. 6. 3. Tit. 1. 1. and end thereof,  
Rom. 15. 4. 2. Tim. 3. 17. The truth of  
God was deliuered to the Church in writ-  
ting, Deut. 31. 9. Hos. 8. 12. Reu. 2. 1. that it  
might be preserved pure from corruption.  
2. Pet. 1. 12. 13. 15. be better conuained to  
posteritie. Ier. 36. 27. 28. Deut. 31. 9. be an  
infallible standard of true doctrine, & de-  
terminer of all controuerlies. Esa. 8. 20.  
Mal. 4. 4. Deut. 17. 11. that our faith might  
bee confirmed beholding the accomplish-  
ment of things prophesied, 1. King. 13. 2.  
with, 2. Kings 23. 16, Acts 17. 10. 11. and  
for the more full instructio of the Church,  
the time of the Messias either drawing  
on, Mal. 4. 4. or being come, Luke 1. 2. 3.

5. To be immediately inspired, is to be  
as it were breathed, and to come from the  
father by the holy Ghost, without all  
meanes. And thus the holy Scriptures were

B

inspired



inspired both for matter, and words. Luk. 1. 70. 2. Pet. 1. 21.

*Q. What are the bookes of the old Testament?*

*A. Moses and the Prophets, & Luk. 24. 27.*

*Expos. 6.* Al the books of holy Scripture, given by God to the Church of the Iewes, are called the Law. Luk. 16. 17. Iohn. 12. 34. & the Prophets: Rom. 1. 2. & 16. 25. 26 because they were written by holy men, stirred vp, sanctified, and inspired of God, for that purpose. 1 Pet. 1. 11. Heb. 1. 1. But ordinarily they are comprised vnder these two heads, the Law, and the Prophets. Matth. 22. 40. Act. 13. 15. Matth. 7. 12. or the Law of Moses & the Prophets. Act. 28 23. or Moses and the Prophets: Ioh. 1. 45. Luk. 16. 29. Moses being distinctly named frō the rest, because he was first & chief of the prophets: as the psalmes are mentioned particularly, Luk. 24. 44 because they are the choice & flower of al other Scripture.

*Q. Which are the bookes of the new Testament?*

*A. Mathew, Marke, Luke, and the rest, as they follow in our Bibles.*

*2. How may it bee prooued that those bookes*

with an Exposition vpon the same. 7

Luk: bookes are the word of God immediately in-  
spired by the holy Ghost to the Prophets &  
Apostles?

Luk: 7 By the 8 testimonie of the Church,  
constancie of the Saints, 10 miracles  
hrought to confirme the truth, and the  
11 Antiquitie thereof. 2. Pet. 1. 19. g. Rev.  
wes, 6. 9. h. 1. King. 17. 24. Ioh. 3. 2. 1. Ier. 16.  
12. Heb. 13. 8.

Expos. 7. It is very expediēt & necessary,  
that al Christians of age & discretiō, should  
know that the Scriptures are the very  
Word of God, the immediate & infallible  
truth of God that is to be receiued, obey-  
ed and beleueed. For thereby wee are the  
better fitted to heare, reade, & receiue the  
Word with attention, ioy, reuerence, sub-  
mission. Act. 10. 33. and assurance of faith:  
which being a diuine grace must haue a di-  
uine foundatiō. 2. Tim. 3. 15. 16. 1. Ioh. 5.  
& being certaine must haue a sure ground  
euē the word of God. Ioh. 5. 46. Eph. 2. 20  
Rom. 4. 18. Also it ministers no small cō-  
fort in affliction and temptation, that wee  
know whom we haue trusted, 2. Tim. 12.  
Act. 5. 29. This must be known not by o-  
piniō, or probable coniecture, which may  
deceiue, but by certaine & distinct know-  
ledge,

ledge. whereby we conceiue of things certaine certainly as they are, and are assured that we conceiue of them none otherwise then as they are, that wee may bee able to stop the mouthes of Atheists and Papists, who carpe against the truth. 2. Cor. 13. 3. We come not to the vnderstanding hereof by sense, or discourse of reason: this matter to be discerned and beleeued by faith.

But for the fuller clearing of the point, sundry rules are to be obserued, both concerning faith, & concerning the Scripture it selfe. 1. Distinction must be made betweene certaintie of faith and certaintie of sense or sight. Things beleeued in themselves are more certaine then things seene, but they are not alwaies so apprehended by vs. Certaintie of sight excludes doubting so doth not certaintie of faith, it is sufficient that it preuaile against them Gen. 15. 6. 8. 1. Cor. 13. 9. 12. Iud 6. 36. 37, 38 (2) Implicit faith, by which we confusedly beleue that such books are the Word of God, not vnderstanding the sense of them, is to be distinguished from explicite faith, which is euer ioyned with a distinct and certaine vnderstanding of the thing beleeued. Ioh. 3. 2. 10 (3) Historicall faith, which stands  
in

in the certaintie of the mind, and beleuees God speaking in his Word, must bee distinguished from iustifying and sauing faith, which containes the perswasion & confidence of the heart, whereby wee not onely beleue the Word of God to be the chiefe truth but also doe embrace it, as contayning the chiefe good of man. Iam. 2. 19. Ioh. 5. 35. Heb. 6. 11. and 10. 22. Eph. 3. 12. for all things in Scripture are not a like to be beleued, neither doe the same Arguments serue to beget each faith. 4. Concerning the Scripture, wee must put difference betweene the doctrine therein contained, and the writing: for the signe is for the sense, and the knowledge and faith of both is not alike necessary. The doctrine was euer necessary to be beleued, the manner of reuealing was not alwayes, Ioh. 8. 24. (5) Of doctrines some are simply necessary to saluation containing the maine grounds and chiefe heads of Christian Religion; others are expositions, or amplifications of the same, very profitable, but not of such necessitie. 1. Cor. 3. 12. 13. Col. 2. 18. 19. Phil. 3. 15. (6) A distinction is to bee put betweene the Scripture generally



considered, in respect of the manner of reuealing, and betweene the number and order of the Bookes: it being one thing to beleue that the will of God is now fully and wholly committed to writing; another that this is the distinct order, and precise number of Bookes. 7. Also it is one thing to beleue that God is the author of this or that Booke; another to beleue that it was written by this or that Scribe or Amanuensis; so that a difference is to be made betweene the chiefe Author of a Booke, and the Instrument thereof. 1. Cor. 12. 3. Mat. 10. 20. 8. The substance of doctrine necessarie to salvation contained in Scripture, is to bee beleued with an expresse, historicall, & saving faith: but the number and order of bookes is to bee beleued with faith historicall.

8. By the Church we vnderstand not the Pope, whome the Papists call the Church virtuell; not his Bishops & Cardinals met in a generall Conncell, whom they call the Church representatiue; but the whole company of beleeuers, who haue professed the true faith; whether those who receiued the bookes of holy Scripture



Scripture from the Prophets and Apostles, or those who liued after. Vnder the name of the Church wee comprehend not the Prophets and Apostles, as they were immediately chosen and called to be the penmen of holy Scripture; for they wrote not as men in the Church, but about the Church. The Church of the Iewes professed the doctrine, and received the Bookes of the old Testament, and testified of them that they were diuine. To whose testimonie these things giue force: 1. To them were committed the Oracles of God. Rom. 3. 2. (2) In great miserie they haue constantly confessed the same, when as by the onely denying thereof, they might haue beene partakers both of liberty and rule. 3. Notwithstanding the high Priests and others persecuted the Prophets while they liued, yet they receiued their writings as propheticall and diuine. 4. Since obstinacy is come to Israel, notwithstanding their great hatred to the Christian religion, the holy Scripture of the Old Testament is kept pure and vncorrupt amongst them, euen in those place which doe euidently con-

firme the truth of Christian religion, Esa, 53. 3. 4. 5. &c. The Christian Church hath embraced the doctrine of God, and receiued the bookes both of the Old and New Testament. To whose testimonie two things giue waight: 1. their great constancie. 2. their admirable and sweet consent: for in other matters we may obserue differences in opinions, in this a singular and wonderfull agreement. This testimonie of Christians is considered threeways; 1. Of the vniuersall Church, which from the beginning thereof vntill these times; professing the Christian religion to bee diuine, doth also profess that these bookes are of God. 2. Of the seuerall primitive Churches, which first receiued the bookes of the Old Testament, and the Epistles written from the Apostles, to them, their Pastours, or some they knew, and after deliuered them vnder the same title, to their successours and others Churches. 3. Of the Pastors and Doctors, who (being furnished with skill, both in the tongues and matters diuine) vpon due triall and examination haue pronounced their iudgement, and approoued them to the people committed

ted to their charge. This testimonie is of great weight and importance, profitable to prepare the heart, and to moue it to beleue: of all humane testimonies (whereby the Authour of any booke that hath is, or shall be extant, can be prooued) the greatest, both in respect of the multitude, wisdom, honestie, faithfulnessse of the witnesses, and the likenes, constancie, and continuance of the Testimonie it selfe. But this testimonie is onely humane: not the onely, nor the chiefe, whereby the truth and diuinity of the Scripture is confirmed, neither can it be the ground of diuine faith and assurance.

9 The Saints of God of all sorts and conditions, noble, base, rich, poore, learned, & vnlearned, old, young, married, vnmarried, &c. haue suffered the most grievous torments, vsuall, vnusuall, speedy, slowe, euen what hell could inuent, or mans malice finde out, for the defence of this truth. All these things a number numberles endured, and that with great constancie and ioy, euen with a cheerefull heart and merrie countenance, so that none can thinke they suffered out of weakenesse, pride, vaine-glory, or discontent.

content : This patient suffering of the Martyrs is not testimony meerely humane but partly diuine : for that courage, and cheerefulnesse which they shewed in the midst of all torments, was not from nature, but from aboue.

10. Many and great wonders, such as Sathan himselfe cannot imitate, such as exceede the power of any, yea of all the creatures in the world, such as the most malicious enemies of Gods truth, could not denie to be diuine, hath the Lord openly wrought by the hands of Moses, the Prophets and Apostles, for the confirmation of this truth, Numb. 11. 9, and 20. 10. Exod. 19. 16. 1. King. 17. 24: Mark. 16. 20. Heb. 2. 4. Ioh. 5. 36. and 9. 30. 33. Act. 5. 12. These miracles were sufficient to confirme the diuinity of this truth, and writing, to them who were eye witnesses thereof. Heb. 2. 3. Ioh. 20. 20. Iudg. 2. 7. 10. The vndoubted and cleare narration of them, is to vs an inuincible argument thereof.

11. That which is most ancient, is most true and diuine; the purest Religion is before all others; there must needs bee a Law before transgression; and a commandement



with an Exposition upon the same. 15

mandement giuen vnto man before there could bee place for the Douill to tempt him. But the Religion taught in Scripture is of greatest antiquity: the doctrine of the Creation & fall there handled, in all other Stories whatsoever is omitted.

2. How else?

A By 12 the *k* stile, 13 *efficacie*, *swēt*  
*m* 14 *consent*, admirable *n* 15 *doctrine*, ex-  
cellent *o* 16 *end*, and the witness *p* 17 of  
the Scripture it self. *k* Gen. 17. 1. Psa. 50.  
1. Esa. 44. 24. Exod. 20. 1. 2. 1. Cor. 11. 23.  
Ioh, 3. 36. 1. Cor. 1. 23. Ioel 1. 1. 2. 1 Psa.  
19. 8. Rom. 15. 4. 2. Rom. 7. 7. Zeph. 2. 11.  
Zech. 13. 2. Act. 5. 39. Act. 9. 5. 20. 21. Phil.  
11. 12. 13. Rom. 15. 19. 2. Cor. 4. 8. 9. 10.  
*m* Gene. 3. 15. and 49. 10. Esa 9. 6. Dan. 9.  
24. Matth. 1. 18. Act. 10. 43. *n* Psa: 119.  
129. 138. 172. Deut. 4. 5. 6. *o* Ioh. 20. 31.  
*p*. 2: Tim. 3. 16. 2. Pet. 1. 19.

*Expos.* 12. By the stile of the Scripture, we vnderstand not the externall superficies of words, but the whole order, character, frame, and comprehension, which fitly agreeth to the dignitie of the speaker; and nature of the Argument, and is tempered according to the capacitie and condition of them for whose sakes it was written.

Indeede:

Indeed every Prophet and Apostle almost had a peculiar stile; *Esay* is eloquent, sweete, and more adorned; *Solomon* accurate; *Jeremie* vehement, and more rough; *Amos* simple, but all are diuine. These things declare the maiestie of the stile. 1. The title, that the Authour of the holy Scripture doth iustly challenge vnto him, the which import independence of nature, *Exod.* 3. 14 super-eminentie of power, and soueraignty, *Psal.* 50. 1. 2. excellencie both of properties and workes, *Gen.* 17. 1. *Esa.* 42 5. and 40. 12. 26(2) The manner vsed in teaching, commanding, promising, and threatning. Things about reason, hidden mysteries, such as exceede all humane capacitie, are vnfolded, without all argumentation or furniture of perswasion, 1. *Cor.* 2. 7. and wee are required to vnderstand and beleene them, relying vpon the truth and credit of the reuealer. In giuing the law, no proeme is vsed, but, Thus said the Lord; no conclusion, but the Lord hath spoken. *Exod.* 20. 1. 2. Commandements of which no reason can be rendred, are enioyned, *Gen.* 2. 17. and that which a naturall man would account foolishnes,

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is peremptorily and with great severity required, Ioh. 3. 36. 1. Cor. 1. 23. 24. no argument being brought to perswade, or confirme the equitie of those commands, but onely the will of the Commander. Promises about likelihood are made; to assure of performance no reason is alleaged, but, I the Lord have spoken, Esa. 51. 22. and. 52. 3. 4, and to encourage against difficulties and dangers present, diuine assistance is promised both as necessary and sufficient. Ex. 4. 12. Ios. 1. 9. Ier. 1. 8. Esa. 43. 5. In the manner of threatning also, the like notes of the Diuinitie of the style may be obserued.

3. That without respect of persons, hee doth prescribe Lawes to all men, private persons and publike Magistrates, whole Kingdomes, and seuerall estates, commanding what is distastfull to their nature, and forbidding what they approue, promising not terrene honour, but life euerlasting if they be obedient: threatning not with racke or gybber, but eternall death, if they disobey, Ios. 1. 7. 2. Ioh. 3. 16. 1. Sam. 12. 25. (4) That the Ministers of the Lord of Hostes doe require attention, faith and obedience, to whatsoever

soeuer they speake in the name of the Lord, whether it were prophesie, commaundement, or rebuke; whether they called to repentance and reformation of things amisse, or exhorted to obedience, 1. Cor. II. 23. Mich. I. I. 2. The low and humble manner of speech, vsed in holy Scripture, cannot iustly offend any man; for it was penned to the vse and behoofe both of the learned and vnlearned, Rom. II. 4. though the phrased bee plaine, the matter is high and excellent, profounde and vn-vtterable. Hof. 8. 12. Act. 2. 11. Easinessse and plainnesse doth best besee me the truth; a Pearle needes not Painting, nor truth to be vnderpropped with forraine aides, it is of it selfe sufficient to vphold and sustaine it selfe: it becomes not the Maiestie of a Prince to play the Orator; and though the Scripture bee simple in word, it is great in power: no writings of Man, though neuer so well set forth, with wit, words, order, or depth of learning, can so enlighten the minde, moue the will, pierce the heart, and stirre vp the affections, as doth the word of God. Neither doe the Scriptures want eloquence, if the matter bee well



*with an Exposition upon the same.* 19

well weighed: no writing doth, or can equalize them in pithinesse of prophesying, or seruentnesse of praying. The song of *Moses*, and the beginning of *Esay*, in varietie and force of eloquence, doe farre exceed all authors, Greeke & Latin; if comparison bee made betwixt those places, & whatsoeuer is most excellently indited by man, either in Greeke or Latin, you may easely discern, the one was written by a Diuine, the other by an humane spirit.

13, The efficacie of this doctrine doth powerfully demonstrate the Diuinity thereof, for it conuerts the soule, enlightens the eyes, Psal. 19. 7. 8. discouers sinne; Rom. 7. 7. conuinceth the gainfayer, 2. Tim. 3. 16. killeth and terrifieth. 2. Cor. 3. 6. reioyceth the heart, Psal. 19. 8. Psal. 119. 103. quickneth, Psalm. 119. 50. 93. and comforteth, Rom. 15. 4. manifesteth the thoughts 1. Corinth. 14. 25. ouerthrowes false Religions, casteth downe strong holds, and the whole kingdome of Satan, stoppeth the mouth of Oracles, destroyes Idols 2. Cor. 10. 4. Zeph. 2. 11. Zach. 13. 2. and remaines inuincible, notwithstanding all opposition. Act. 5. 38. 39. These things commend the efficacie of this word.

1. The

word. 1. The nature thereof is opposite to the wisdom and will of a naturall man. 1. Cor. 1. 21. and 2. 14. Rom. 8. 6. and yet it hath prevailed. 2. It hath prevailed, not onely with the grosse and foolish Gentiles, who served other Gods; Gal. 4. 8. but even with the most fierce and bitter enemies thereof, Act. 9. 5. 6. 20. 21. (3) The enemies who did oppose this truth were many, mighty, and subtle; as principally the Devil, out of his hatred against Gods glory, and mans salvation. Eph. 6. 12. Apo. 2. 10. and the Romane Emperours as his instruments, the rest of the world furthering, and the Jewes stirring them vp; all which out of their love to falsehood and Idolatry, and their malice against the Christian Religion, did with incredible furie, and vigilancie, labour the utter abolition of this truth. Act. 4. 27. and 9. 2. Math. 10. 18. 22. Ioh. 16. 2. Act. 13. 50. and 14. 2. 5. 19. 1. Thes. 2. 15, 16. (4) The persons whom the Lord did chuse to be publishers of this heavenly doctrine, were in number few, in outward appearance simple, rude, base, and weake, and sometimes also negligent Math. 4. 18. 19. 20. Luke 6.

6. 13. 2. Cor. 4. 7. 8. Mar. 13. 25. (5) These simple and weake men, subdued the World by Preaching the Crosse of Christ, and prescribing long suffering and patience, 1. Cor. 2. 4. 1: Thess. 3. 4. Act. 9. 16. 2. Tim. 3. 2. (6) The number of all sorts, ages, conditions, sexes, & nations, who gaue credit to this doctrine, and confirmed the same with the losse of their liues, was innumerable: Apoc. 6. 9: 10: (7) In short time a great part of the habitable world was conuerted, brought to the obedience of faith, so that *Paul* filled all places from *Ierusalem* to *Illyricum*, with the sound of the Gospell Col. 1. 6: Rom: 15. 19. (8) The more the truth was persecuted, the more it did preuaile, Act. 8. 3. 4. Phil. 1. 14. (9) Though the Iewes were wasted with many and great slaughters, yet the Scriptures did still remaine safe, and intire in their custodie when the Hebrew Language did lye almost vnknowne, and had perished altogether, had not the Lord provided for Religion; then by the Iewes, the deadly enemies of Christ, was the Doctrine of Christian faith preserved. 10. To these wee may adde, the dreadfull iudgements of God, which fell vpon the persecutors

of the Christian faith; amongst whom some were forced, at their last gaspe, to acknowledge the Diuinitie of this word: All which things doe strongly confirme the propagation, defence and conseruation of this truth and Doctrine, to be admirable, and of God.

14. The sweete and admirable consent which is found in all and euery part of Scripture, cannot bee ascribed to any but the Spirit of God; each part so exactly agreeing with it selfe, and with the whole, Ioh. 5. 46. This may sufficiently appeare, by comparing the prophecies of the old Testament touching Christ, the calling of the Gentiles, and reiection of the Iewes, with the accomplishment of them, declared in the New, Gene. 3. 15. and 12. 2. and 49. 10. Numb. 14. 17. Dan. 9. 25. Matth. 1. 18. Luke 1. 55. and 24. 27. 44. Act. 26. 22. Deut. 32. 21. Mal. 1. 10. 11. Psal. 2. 8. and 110. 2. Act. 11. 18. Psal. 118. 22. 23. Matth. 21. 42. Such exact consent as here is to be found, is impossible to be fained of men, or Angels, as the things fore-told were remooued from their knowledge and finding out, vntill they were reuealed. These considerations



ons giue strength to this argument. 1. The length of time, in which this writing continued; viz. from *Moses* vntill *Iohn*, which preuented all conceits of forgerie, since they were not written in one, nor yet in many ages. 2. The multitude of Bookes that were written, and of Writers who were employed in that seruice. 3. The distance of place, in which they were written, which did hinder that the Writers could not conferre together, Ier. 2. 1. 2. and 36. 5. Ezeck. 1. 1. 4. The silence of the aduersaries, who in all that long space mentioned, whiles the Scripture was in writing, could neuer detect any thing in those Bookes, as false, or erronous; whose silence is of great weight in this case, because they were eye witneses of those things which our Sauour taught, did, and suffered according as it was prophesied of him: so that they knew the prophecies, saw the accomplishment of them & were acquainted with that which the Apostles had written. If the Prophets or Apostles who wrote the same Histories, doe seeme to dissent in any circumstances, this doth nothing derogate from their authority: for in theselues

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they differ

differ not, the fault is our ignorance, and apprehension: by a right and iust interpretation, they may easily be reconciled; and the dissonancie which seemes to be amongst them in small things, doth free them from all suspicion of fraud; and their sweet consent in all matters of importance, doth conuince that they wrote by the guidance of the same Spirit. If they had all written one thing, they might seeme superfluous; if each a new historie, there could appeare no steps of consent; when they relate the same story with the same circumstances, they haue their vse, one sometimes speaking more plainly than the other, and when they agree in matter, but seeme to dissent in circumstance, the truth is the more confirmed, an argument of fuller credit may be drawne out of that dissent: for as the Heathen man obserueth, too exact diligence is neither approued of all, neither doth it want suspicion. To this sweet agreement of holy Scripture with it selfe it might be further added, that it agreeth with all other truth whatsoever: there is nothing true in Diuinity, which is false in Philosophie, nothing in Philosophie is repugnant to the truth in Diui-

*with an Exposition vpon the same.* 25.

Diuinitie, but it may be ouerthrowne by the principles of right & true Philosophy.

15. The matter intreated of in holy Scripture is diuine and wonderfull. It explicates vnto vs the nature, properties, & high acts of God, purely and holily. It describes the person of Christ, so fitly, excellently, and conueniently, that if the mind of man consider it attentiuely, of necessitie it must acknowledge, it doth exceede the reach of a finite vnderstanding. It discouers vnto vs the misery and corruption of man by nature, the incomprehensible loue of God in Iesus Christ towards man, that happy reconciliation (if wee so speake) of his iustice and mercie by his infinite wisdom, ordaining Iesus Christ to be our Mediator; and it vnfolds the covenant of Grace, which God made with man after his fall; all which can be drawne from no fountaine, but diuine reuelation, 1. Cor. 2. 7. 1. Eph. 3. 4. 5. Col. 1. 26. The Scripture also containes the Law of God, which teacheth the dutie of man, and that is wise & iust, the Gentiles themselves being Iudges, Deu. 4. 5. 6. 7. In the precepts diuers notes of Diuinitie may be obserued; as  
1. The surpassing excellencie of the act

requiring that we should denie our selues  
and leade our liues according to the ap-  
pointment of the Lord, Matth. 16. 24. 25.  
Rom. 28. 12. 13 (2) The wonderfull equi-  
tie that doth appeare in euery comman-  
dement. 3. The admirable strangenes of  
some acts, which a naturall man would  
count foolishnes, yet prescribed as ne-  
cessarie. Ioh. 3. 36. and 8. 24 (4) The man-  
ner how obedience is required, viz. that  
it proceed from a pure heart, a good con-  
science, and faith vnfaigned, Deut. 6. 5. 1.  
Cor. 13. 2. 1. Tim. 1. 5. 5. And the per-  
fection of the law, commanding & allow-  
ing all good, but forbidding and con-  
demning all sinne & wickednes, of what  
kinde soeuer. Take a briefeview of the ten  
Commandments, are they not plaine,  
pure, briefe, perfect, iust, extending to all,  
binding the conscience, and reaching to  
the very thoughts? And doe not all these  
things commend vnto vs the iustice,  
wisdome, holinesse, omnipotencie, om-  
ni-science, perfection, and absolute so-  
ueraigntie of the Law-giuer? The pro-  
mises and threatnings annexed to the  
Law, will suffer vs to acknowledge none  
other author of them, but the Lord a-  
lone: for none can make them but hee,  
hee



hee onely can giue eternall life and inflict eternall condemnation. Moreouer these are so set together with the commandments, as they can moue none, but onely the conscience of him, who doth acknowledge the commandments to be diuine.

16. The end of the Scripture is Diuine, *viz*, the glory of God, and the salvation of man; not temporall but eternall. The Doctrines, precepts, prohibitions, and narrations, are all referred to the setting forth of Gods praise, which shewes that they are from aboue, Ioh. 7. 18. and 5. 41. and 8. 50. 54 Gal. 1. 10. And to speake truth, what is more equall then that all things should returne thither, whence they had their beginning? This word also doth point out vnto man what true blessednes is, and how he may be reconciled vnto God, being lost by sinne; which is a firme demonstration to proue vnto vs the Diuinitie thereof: for what is more agreable to the wisdom, bounty, mercy, grace, and power of God, then to restore man fallen, and to make him partaker of eternall happinesse? and who can shew vnto man, how hee may be admitted vnto Gods fauour, hauing offended, or direct and lead him forward in

the path of life, but the Lord alone ? These arguments are of great force whether they be severally or ioyntly considered, and doe as strongly proue that the Christian Religion is onely true, as any other reason can, that there was, is, or ought to be any true Religion.

17. This testimonie of Scripture it selfe is most cleare, certaine, infallible, publique, and of it selfe worthy credit, it being the testimony of the Lord himselfe, who is in all things to be beleueed. But the externall light of arguments, and testimonies brought to confirme and demonstrate, must be distinguished from the inward operation of the holy Ghost, opening our eyes to see the light shineing in the Scripture, and to discern the sense thereof, 2. Cor. 1. 22.

*Q. These reasons may conuince any, be he neuer so obstinate: but are they sufficient to perswade the heart hereof?*

**A.** No: the testimonie of the 18 Spirit is necessarie & onely<sup>r</sup> all-sufficient for this purpose. 1. Cor. 2. 14.<sup>r</sup> 1. Ioh. 2. 20. 27.

*Expos. 18.* By nature we are blinde in spirituall things. 1. Cor. 2. 14. Matth. 15. 14. though therefore the Scripture be a shining

shining light, Psal. 119. 105. yet vnlesse our eyes be opened, Psal. 119. 18. Act, 26. 18. wee cannot see it, no more then a blind man doth the Sunne, Ioh. 1. 5. The Spirit is the author of supernaturall light and faith, 1. Cor. 2. 8. 9. Eph. 1. 17. 1. Ioh. 5. 16. 10. by the inspiration thereof were the Scriptures written, 2. Pet. 1. 21. the secrets of God are fully knowne vnto, and effectually reuealed by the Spirit, 1. Cor. 2. 10. the samelaw which is written in the Scriptures, the Spirit doth write in the hearts of men that be indued therewith Esai. 59. 21. Hebr. 8. 10. For which reasons it must needs be, that the testimonie of the Spirit is all-sufficient to perswade, and assure the heart that the Scriptures are the word of God. To preuent mistaking therein, obserue these rules. 1. The Spirit of God doth assuredly perswade our consciences that the Scriptures are of God, by enlightning our eyes to behold the light, writing the Law in our hearts, sealing vp the promises to our consciences, and causing vs sensibly to feele the effects thereof, 1. Cor. 2. 12. Luk. 24. 45: 1. Cor. 14. 37. Iere. 31. 33. 2. Cor. 12. 2. 1. Thes. 1. 5. with 1. Thes. 2. 13. Act. 16. 14. 2. This perswasio of the

the Spirit is more certaine then can bee  
prooued with reason, or expresse in  
words: for things doubtfull may bee pro-  
ued, but things in themselves most cleare  
and certaine, be about all prooffe and rea-  
son; as the shining of the Sunne needes  
not to be confirmed by argument to him,  
that hath his eyes open to see the light  
thereof. 3. This testimony of the Holy  
Ghost is certaine and manifest to him  
that hath the Spirit, but priuate not pub-  
lique; testifying onely to him who is en-  
dued therewith; but not conuincing o-  
thers, nor confirming doctrines to others.

4. This testimony of the Spirit is not to  
be seuered from the Word, which is the  
instrument of the holy Ghost, & his pub-  
lique testimony. It is not therefore iniu-  
rious to trie the Spirit, by the word of  
God. 1. Ioh. 4. 1. seeing there is a mutuall  
relation betwene the truth of the partie  
witnessing, and the truth of the thing  
witnessed & the holy Spirit, the Author  
of the Scripture, is euery-where like  
vnto, and doth euery where agree with  
himselfe. 5. The testimonie of the Spirit  
doth not teach or assure vs of the Letters,  
syllables, or seuerall words of holy Scrip-  
ture, which are onely as a vessell, to carry  
and



with an Exposition vpon the same. 35

and conuey that heauenly light vnto vs, but it doth seale in our hearts the sauing truth contained in those sacred writings into what language soeuer they be translated, Eph. 1. 13 (6) The Spirit doth not lead them in whom it dwelleth, absolutely & at once into all truth, but into all truth necessary to saluation, and by degrees. Ioh. 16. 13. with Act. 1. 6. and 11. 2. so that holy men partakers of the same Spirit, may erre in many things, & dissent one from another in matters not fundamental.

*Q. What are the properties of the Scripture?*

*An.* It is of 19 Diuine<sup>s</sup> authority, the rule 20 of faith and manners, 21 vnecessary, 22 pure, 23 perfect, & 24 yplaine 12. Tim. 3. 16. & Eccl. 12. 10. Gal. 6. 16. u Rom. 10. 14. w Psal. 12. 6. x Psal. 19. 7. y Pro. 8. 9.

*Expos.* 19. Such is the excellency of the holy Scripture, aboue all other writings whatsoeuer. 2. Tim. 3. 15. 2. Pet. 1. 19. that it ought to be credited in all narrations, threatnings, promises, or prophecies. 1. Tim. 1. 15. Heb. 11. 11. 2. Pet. 1. 19. and obeyed in all commandments. Iob. 22. 22. Iere. 13. 15. Rom. 1. 5. God the Author thereof, being of incom-

comprehensible wisdom, Psal. 147. 5. great goodnesse, Exod. 18. 9. Psal. 34. 8. Rom. 11. 22. absolute power and dominion, Gen. 17. 1. Psal. 50. 1. 2. and truth, that can neither deceiue nor be deceiued Rom. 3. 4. Tit. 1. 2. Heb. 6. 18. The authority of the Scripture doth only and wholly depend vpon God the author of it, and therefore though one part may be preferred before another, in respect of excellency of matter and vse, Cap. 1. 1. 1. Tim. 1. 15. in authoritie and certainty euery part is equall, and onely Scripture is of diuine authoritie, Gal. 1. 8. Mat. 17. 5. 1. Cor. 11. 23:

20. The Scriptures are the word of Christ, Col 3. 16. whose word is vpright, Eccl. 12. 10. Phil. 2. 16. the first truth, Heb. 13. 8. received by immediate, diuine Reuelation. 2. Pet. 1. 21. and deliuered to the Chnrch; sufficient to make the man of God perfect in all good workes, 2. Tim. 3. 16. 17. the treasure whence all doctrines must be taken, 1. Pet. 4. 11. Act. 26. 22. Lu. 16. 29. the touchstone whereby they must bee tryed, Act. 17. 11. Esa. 8. 20. without which, error in doctrine, and manners is vnauidable. Matth. 22. 29.

21. In respect of substance the word of  
God

God was alwaies necessary, Eph. 2. 20. without which we could neither know, nor worship God aright, Heb. 11. 3. 6. Matth. 22. 29. Ioh. 20. 31. 2. Tim. 3. 16: Rom. 15. 4. Luke. 24. 26. 27. In respect of the manner of reuealing in writing, the Scriptures were necessary, euer since it pleased God after that manner to make knowne his will, Deut. 17. 18. Iosh. 1. 8. Rom. 15. 4. Luk. 1. 3. Iude. v. 3. & so shall be to the end of the world. 1. Cor. 10. 11. Reu. 22. 18.

22. This blessed word of God is free from all, euen the least staine of folly, error, falshood, or vniustice, Psal. 119. 138: 140. Prou. 30. 5. Ioh. 17. 17. all things being laid downe holily and truly, both for substance, circumstance, and manner of speaking, Psal. 51. 1. Matt. 1. 25.

13. Whatsoeuer was, is, or shall bee necessary, or profitable to bee knowne, beleeued, practised, or hoped for, that is fully comprehended in the bookes of the Prophets and Apostles, Luke 16. 29. 31. Ioh. 5. 39. Rom. 15. 4. Galat. 1. 8. 9: 2. Tim. 3. 15. 16: 17. The perfection of the Scripture will more plainly appeare, if wee consider, 1. That religion for the substance thereof was euer one and vn-

chan-

changeable. Heb. 13. 8. Eph. 4. 5. Iude 3.  
 Act. 26. 22. Tit. 1. 1. 2 (2) The law of God  
 written by *Moses* and the Prophets, did  
 deliuer whatsoeuer was needfull for, and  
 behoouefull to the saluation of the Israe-  
 lites. Deut. 4. 2. and 12. 32. Psal. 1. 2. Mal.  
 4. 4. Hof. 8. 12. Luk. 10. 26 (3) Our Sau-  
 our made knowne vnto his disciples the  
 last and full will of his heavenly Father,  
 Ioh. 14. 26. and 15. 15. and 16. 13. 1. 18.  
 and what they receiued of him, they faith-  
 fully preached vnto the world, Act. 20. 27  
 1. Cor. 15. 1. 2. 3. Gal. 1. 8. 1. Iohn 1. 3. and  
 the summe of what they preached, is com-  
 mitted to writing. Act. 1. 1. 2. Ioh. 20. 31.  
 1. Ioh. 5. 13. with Act. 8. 5. 1. 1. Cor. 2. 2.  
 Rom. 10. 8. 9. 10. 4. There is nothing ne-  
 cessary to be knowne of Christians, ouer  
 and aboue that which is found in the old  
 Testament, which is not plainly, clerely &  
 fully set downe, and to be gathered out of  
 the writings of the Apostles and Euange-  
 lists. In the whole body of the Scripture,  
 aldoubts and controuersies are perfectly  
 decided, Esay. 8. 20. Matth. 22. 39. 40.  
 Deut. 17. 8. 9. 10. 11. 12. 2. Tim. 3. 16. 17.  
 and euery particular booke is sufficien-  
 tly perfect for the proper end thereof.

Vn-



Vnwritten traditions, 1. Cor. 4. 9. new articles of faith, Ier. 7. 31. and 19. 5. and new visions and reuelations, are now to bee reiected, Heb. 1. 1. Ioh. 4. 25. Ioh. 15. 15. and 16. 13. with Matth. 28. 19. 2. Cor. 3. 6. 8. 11. with Heb. 8. 13.

24. In themselues the whole Scripture is easie, Psal. 119. 105. 2. Pet. 1. 19. Prou. 14. 6. such excellent matter could not be deliuered in more significant, and fit words. Act. 1. 16. with Eph. 1. 17. But all things in Scripture are not alike manifest, 2. Pet. 3. 16. The Gentiles by nature haue the Law written in their hearts Rom. 2. 14. but to a naturall man the Gospell is obscure, accounted foolishnes. 1. Cor. 1. 21. and 2. 14. Things necessary to saluation are so clearly laide downe, that the simplest, indued with the Spirit, cannot be altogether ignorant of the same, Esa. 54. 13. Ioh. 6. 45. Deu. 30 11. Matth. 11. 25. 2. Cor. 4. 3. But to them who are in part illightened, 1. Cor. 13. 12. many things are obscure and darke 1. Cor. 13. 9. to tame the pride of mans nature. 2. Cor. 12. 7. worke in vs a reuerence to the Scripture, 2. Pet. 3. 16. 17. 18. stirre vs vp with care and diligence to reade, pray, heare, &c. and vse  
Gods

Gods meanes to grow in knowledge, Pro. 2. 34. 5. & acknowledge that all heavenly wisdom doth come from above, Pro. 2. 6. Ia. 1. 5. 1. Kin. 3. 9. Iob. 28. 23.

*Q. For what end was the Scripture written?*

*An.* To<sup>z</sup> teach, 25 instruct, conuince, correct, and comfort = 2. Tim. 3. 16: 17. Rom. 15. 4.

*Expos.* 25. Faith and obedience is the way to happines, and the whole duty of man is faith, working by loue. Rom. 1. 5. Tit. 1. 1. 2. 2. Tim. 1. 13. Gal. 5. 6: & 6. 15. which is assaulted with ignorance, error, superstition and prophanesse, 1. Tim. 1. 6. 19. 20. 2. Pet. 2. 1. 2, 3. and beset with many afflictions. 2. Tim. 3. 12. Therefore the Scripture, which was giuen to shew vnto man the way of life and saluation, was also written to teach sound Doctrine, improoue error, correct iniquity, instruct to righteousness, and comfort in the path of holinesse 1. Tim. 1. 10. 11, Tit. 2. 12. 1. Thes. 3. 3: 4: Heb. 12. 1. 2.

*Q. Doth the knowledge of the Scriptures belong vnto all men?*

*An.* Yea: = a all men are not onely allowed a but exhorted & b commanded to read, heare, & c vnderstand the Scriptures

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turgea Ioh. 5. 39. b Deut. 17. 18. 19. Reuel.  
1. 3. c Act. 8. 30.

*Expos.* 26. The Scriptures teach the way of life, Pro. 2. 9. Luk. 16. 29. Act. 24. 14. & 13. 46. 11. Psal. 16. 11. Ioh. 6. 68. set forth the duties of euery man in his place and estate of life, Deut. 17. 17. 18. 19. 20. Iosh. 1. 8. Psal. 119. 24. 2. Chro. 23. 11. 1. Tim. 4. 14. and 5. 1. & c. 2. Tim. 3. 16. 17. are the ground of faith, Rom. 4. 20. 2. Chro. 20. 20. 1. Tim. 1. 15. the Epistle of God sent to his Church, Hos. 8. 12. Reu. 2. 1. 8. 12. his Testament wherein we may finde what legacies he hath bequeathed vnto vs, 2. Cor. 3. 16. 4. Heb. 10. 16. Ioh. 14. 17. the Sword of the Spirit. Eph. 6. 17. being knowne and embraced make a man happy. Psal. 119. 97. 98. Luk. 10. 42. and 16. 29. Psal. 1. 2. Reuel. 13. but neglected or contemned, plunge men in to all misery. Heb. 2. 3. Matth. 22. 29. Psal. 50. 16. therefore all men of what age, estate quality, or degree soeuer, ought to acquaint themselves with the word of God. 1. Ioh. 2. 14. 15. Psal. 119. 9. Act. 17. 11. Deut. 6. 7. Act. 18. 25. 28. for it was giuen of God, for the benefite and behoofe of all sorts, Rom. 1. 14. being milke for babes, and meat for strong

D

men

men, 1. Cor. 3. 1. 2. Heb. 5. 13. plaine and easie to instruct the simple. Pro. 1. 4. Psal. 19. 7. and full of hidden wisdom to exercise the strong, and satisfie the wise, Col. 2. 3. 1. Cor. 2. 7. Prou. 1. 5. that both sorts may be able to try the Spirits, 1. Ioh. 4. 1. bee wise vnto saluation, and growe rich in all spirituall knowledge and vnderstanding, Col. 1. 10. and 2. 2. and 3. 16.

*Q. The Scriptures are written in Hebrew and Greeke, how then should all men read and vnderstand them?*

*An. They ought to be translated into knowne tongues and interpreted.* 1. Cor. 14. 18. 19. Neh 8. 8. Act. 8. 35.

*Expos. 27. The Prophets and Apostles preached their doctrines to the people and nations in their knowne languages.* Ier. 36. 15. 16. Act. 2. 6. Immediately after the Apostles times, many translations were extant. All things must be done in the congregation vnto edifying. 1. Cor. 14. 26. but an vnknowne tongue doth not edifie, Gen. 11. 4. and all are commanded to try the Spirits, 1. Thes. 5. 21. 1. Cor. 10. 15.

28. The expounding of the Scriptures is commanded by God, 1. Cor. 14. 1. 3. 4. 3. 39. and practised by the godly, Luk.



4. 16. and 24. 27. Matth. 1. 23. 1. Cor. 14. 19. profitable both for the unfolding of obscure places. Neh. 8. 8. and applying of plainetexts, 1. Cor. 11. 23. 24. 28. 29. It stands in two things; 1. In giuing the right sense, Matth. 33. 38. Act. 2. 29. 30. Gal. 3. 16(2) In a fit application of the same, Act. 2. 16. and 1. 16. 1. Cor. 14. 24. 2. Pet. 1. 12. Of one place of Scripture, there is but one proper and naturall sense, though sometimes things are so expressed, as that the things themselues doe signifie other things, according to the Lords ordinance, Gal. 4. 22. 34. 24. Ex. 12. 46. with Ioh. 19. 36. Ps. 2. 1 with Act. 4. 24. 25. 26. wee are not tyed to the expositions of the Fathers or Councils, for the finding out of the sense of the Scripture, Rom. 3. 4. Matth. 5. 27. 28. 31. 32. 33. 34. 38. 39. 43. 44. the holy Ghost speaking in the Scripture, is the onely faithfull interpreter of the Scripture, Lu. 1. 70. 1. Cor. 2. 10. 11. Ioh. 14. 26. Esa. 55. 4. The meanes to find out the true meaning of the Scripture, are conference of one place of Scripture with another, 2. Sam. 24. 1. with 1. Chro, 21. 1. Esa. 28. 16. with Rom. 9. 33. Esai. 65. 1. 2. with Rom. 10. 20, 21. Mich. 5. 2. with Math. 2.

6. Matth. 26. 34. with Mar. 14. 30. diligent consideration of the scope and circumstances of the place, Matth. 22. 31. 32. Act. 2. 29. as the occasions, and coherence of that which went before, with that which followeth after; the matter whereof it doth intreat, 1. Cor. 11. 24. 25. 26. and circumstances of persons, times and places, Act. 13. 36. 37, and consideration, whether the words be spoken figuratiuely or simply; for in figuratiue speeches, not the outward shew of words, but the sense is to be taken, Ioh. 15. 1. Math. 26. 26. Ioh. 14. 6. Ex. 12. 11. Ioh. 6. 35. 1. Cor. 10. 16. & knowledge of the Arts and Tongues wherein the Scriptures were originally written, 1. Cor. 12. 10. Act. 2. 3. 4. But alwaies it is to be obserued, that obscure places are not to be expounded contrary to the rule of faith set downe in plainer places of the Scripture, Rom. 2. 18. 20. & 12. 6. 2. Tim. 1. 13. Act. 13. 33. 36. 37. Rom. 9. 7.

*Q. What doth the Scripture especially teach vs?*

*An. The sauing knowledge of God, & Iesus Christ. Ioh. 17. 3. Col. 2. 1. 2.*

*Expos. 1. Knowledge is the ground of obedience, 1. Chro. 28. 9. Act. 26. 18.*  
a rich

with an exposition vpon the same. 45

a rich gift of grace, Mar. 4. 11. the first grace that God giueth vnto his children. 1. Ioh. 2. 20. 27. and 5. 20. Ioh. 16. 4. and 6. 63. the foundation of all other graces. Pro 19. 2. Psal. 9. 10. Hos. 4. 4. Es. 11 9. the guide of our affections, and director of our actions. Psal. 119. 9. 100. 101. Prou. 2. 10. 11. 12. Esa. 30. 21. without which zeale is little worth, Rom. 10. 2. sacrifice was vaine, Hos. 6. 6. and deuotion was but superstition, Act 17. 22. 23. This, when it is made by the worke of the holy Ghost, to bee effectuell to sincere faith, loue, feare, and obedience, is sauing, Ioh. 17. 3. Esa. 53. 11.

2. We must know God, because otherwise we cannot desire, Ioh. 4. 10. obey, 1. Ioh. 2. 4. nor haue communion or fellowship with him. 1. Ioh. 1. 5. 6. 7.

3. We must know Christ, because sin hath made a separation betweene God and vs, Esa. 59. 2. so that we cannot bee receiued into Gods fauour, or haue communion with him, without a Mediator. Eph. 1. 3. 5. Rom. 3. 25. Eph. 2. 18. 1. Ioh. 2. 1. 2. Heb. 10. 21. 22. Ioh. 14. 6. and God in Christ, or God and Christ, is the object of Christian religion. Coloss. 3. 17. 1. Pet. 1. 21. Ioh. 14. 1. Heb. 1. 6. Christ is

the image of the inuisible God, Col. 1. 15. the brightnesse of his glory, and the expresse image of his person, Heb. 1. 3. in whom, with open face we behold, as in a glasse, the glory of the Lord, 2. Cor. 3. 18. Ioh. 14. 9. in whom are hid all the treasures of wisdome and knowledge, Col. 2. 3. The Apostles, who preached vnto the world the whole counsell of God necessarie to saluation, did preach nothing. Acts. 8. 5. Rom. 10. 8. 9. Act. 28. 21. did desire to know nothing, but Iesus Christ and him crucified. 1. Cor. 2. 2. Phil. 3. 8, of him they wrote, that our ioy might be full, 1. Ioh. 1. 4, and the Lord, who forbids vs to glory in any thing beside, doth command vs to glory in this, that wee know him in Christ, Ier. 9. 23. 1. Cor. 1. 30 31. So that this knowledge is necessary, easie, excellent, sufficient, sound, & cōfortable. 2 Cor. 4. 3. 4. Act. 8: 8.

*Q. How may it be prooued that there is a God?*

*A. By the 1<sup>st</sup> workes and h<sup>is</sup> wonders which are seene, the testimonie iof<sup>3</sup> conscience, the<sup>k</sup> powers & of the soule, and the<sup>l</sup> practises of Satan. Psal. 19. 1. 2. Esa. 41. 23. Rom. 1. 20. Act. 14. 17. Iob. 12. 7. 8. 9. Exod. 8. 19. and 9. 16. 1 Rom.*



2. 15. Esa. 33. 14. 5. &c. 53. 5. k Zach.  
12. 1. Psal. 94. 8. 9. 10. 1. Reuel. 12. 7. 10.

*Expos.* 1. The first creature was made of nothing, otherwise it could not bee subiect to change and alteration: and all creatures are finite, compound, imperfect, vnable to make or sustaine themselves; therefore of necessitie there must be a first cause, in power infinite, most perfect, and of it selfe, that giues being and continuance vnto all things. 2. Nothing can be the cause of it selfe; for then it should be both the cause and the effect, both before and after it selfe, therefore all things haue their beginning from one first, and supream cause, which is God. 3. Amongst things created we may obserue a series of causes, and an order in the things themselves; but order is from one first, and leads vs vnto one first. 4. All things, euen things without life, sense, and reason, which cannot mooue voluntarily, or intend an end, are directed orderly vnto an end therefore there is one wise, good, & chiefe director of all things, which is God. 5. The greatnesse, perfection, multitude, varietie, and concord of things existing; the forme, and continual sustentation of the world,

doe shew that all things doe depend vpon some one, wise, and perfect good, from whom they haue their being and preservation.

2 By wonders; we vnderstand visible and apparant works, extraordinarily wrought, not onely about the ordinary course of nature, but simply about the power of nature, either in respect of the worke it selfe, or the manner of doing; which effects doe conuince, that there is an infinite power that is about, and doth ouer-rule all things: for euery principall and primary cause is more excellent then the effects thereof.

3. The conscience doth register, bring to remembrance, and beare witness of the cogitations, words, and actions of all men: excuse & comfort in wel-doing, against the disgraces, slanders, and persecutions of the world: accuse and terrifie for sinne secretly committed, which neuer did, nor shall come into the knowledge of men: incite to holinesse, and curbe and bridle from iniquitie: which is a manifest token, and prooffe, that there is a supream Iudge, who hath giuen a Law binding the conscience, doth obserue all our thoughts, deuises, words, and

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and workes, and will call vs to an account and reckoning.

4. The soule is a spiritual inuisible and immortall substance, endued with power to vnderstand and will; but the soule and the power thereof, is not of and from it selfe: therefore it must proceede from another cause, which is power, wisdom, and vnderstanding it selfe, and that is God. 2. In the vnderstanding there are certaine principles, whereby it discerneth truth and falshood, good and euill; this gift man hath not of himselfe, therefore it springs from a supream and most wise vnderstanding, the principall cause being euer more excellent then the effect. 3. The mind is not satisfied with the knowledge, nor the will with the possessions of all things in this world but still they seeke, and earnestly thirst after some higher good: there is therefore a Soueraigne truth, and chiefe good, which being perfectly knowne and enioyed will giue contentment 4. By the power and faculties of the Soule, man is capable of happinesse, or of the chiefe good: but in vaine should hee bee made capable thereof, if there were not a chiefe good to be possessed and enioyed.

5. By

5. By the assaults and suggestions of Sathan we seele there is a Deuill, may we not then certainly conclude that there is a God? 2. Sathan labours by all meanes to extinguishe the light of the Gospel, to leade men on in ignorance, error, and prophanesse, and to turne them out of the path of holinesse: Now why should Satan warre thus against God, his word, and Saints, why should hee seeke Gods dishonour, and mans destruction, if there were not a God, a law, and an euerlasting life.

*Q. How else?*

*An.* By the 6 consent of nations, 7 defence of the Church, 8 support and comfort of the godly; but principally by the 9 Scripture. *m* Psal. 9 16. and 58. 11. *m* Jer. 33. 9 *m* Esa. 42. 8.

*Expos.* 6. All nations in every age, time, and place of the world, haue acknowledged that there was a God, 1. The Gentiles could not endure him, who denied a diuine power. 3. They adored stocks, stones, brute beasts, & the basest creatures; rather then they would haue no deitie at all. 4. They were zealous and forward in the worship of their Idols, which shewes that though they  
acknow-



acknowledged not the true God, yet they know there is a God to whom diuine worship is due. 5. Such as haue studied to become Atheists, could neuer blot this truth out of their consciences but the maiestie of God hath affrighted, and his terrours made them afraid:

7. The Deuill with great malice and fury, and vngodly men with all their might, authoritie, malice, and policy, haue laboured to finde out and extirpate all those that call vpon the name of the Lord Iesus; but they haue been miraculously hid, preserued & defended by the Lord. 2. God hath wonderfully frustrated all the deuices of the wicked enemies of his Church; but by the meanes they practised to root it out, it was encreased: 3. God fought from heauen against the persecutors of his children, and executed vpon them, the fiercenesse of his displeasure: dreadfull iudgements did ouerake many of them, and such horror fell vpon some, that they were forced to leaue their places of fauour, and rule, and betake themselves to a solitary and priuate life. 4. The Lord hath armed his children with inuincible courage and fortitude, to endure disgrace contempt, pouerty,

pouerty, death and the most exquisite torments, that hell could invent; he hath supported them vnder the burthen of an accusing conscience, and inwardly refreshed them as it were suddenly with sweet peace and consolation; and by the power, strength and comfort of the holy Ghost, hath enabled them to sing Psalmes in prison, and in the midst of the fire: which courage, strength, and comfort of theirs, doth plainly demonstrate that there is a God; specially if you compare it with that feare, faintnes, and vnquietnesse, vexation, and deadnes which is in other men, when they suffer any thing.

*Q. What is God?*

*An.* He is a Spirit, hauing q his being of 10 him selfe p Ioh. 4. 24. q Exod. 3. 14.

*Expes.* 9. God is a spirituall, invisible, and immateriall substance, 1. Tim. 1. 17. Luk. 24. 39.

10. God is without beginning, Psal. 90. 2. and 93. 2. Isa. 43. 12. & 44. 6. and without cause, Apoc. 1. 8. Esa. 41. 4. and 43. 10. and 48. 12. and so hee is without composition, infinite Psal. 147. 5. & 145. 3. Exod. 3. 14. eternal. Prou. 8. 20. 22. 23. Rom. 16. 26, incomprehensible, Exod.

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33.22.23. 1. Tim. 6. 16. 1. King 8. 27. Esa. 66. 1. & vnchangeable, Ia. 1. 17. Mal. 3. 6.

2. *How many Gods be there?*

Answer: one: 1. God and 12 three Persons, the Father, Sonne, and Holy Ghost, 1. Deut. 6. 4. 1. Cor. 8. 4. 6. 1. Matth. 28. 19. 1. Ioh. 5. 7.

*Expos. 11.* There can be but one Omnipotent, Dan. 4. 35. infinite, eternall, most perfect, first cause, & director of all things: all things are referred to one first, Rom. 11. 35. Apocal. 1. 8. and 4. 11:

12. A person generally taken, is one intire substance, not common to many, endued with life and vnderstanding, will and power. A person in the God head, is the God head restrayned, or distinguished by his personall propertie Ioh. 14: 16. and 15. 1. The whole diuine nature being indiuisible, 1. Cor. 8. 6. is common to all three persons Father, Sonne, and Holy Ghost, Act. 4. 24. 2. Cor. 1. 3. Iohn. 1. 1. Rom. 9. 5. Heb. 1. 8. Num. 12. 6. 7. with Act. 1. 16. 1. Pet. 1. 11. Heb. 1. 1. Act. 4. 25. with 2. Pet. 1. 21. & therefore whatsoever doth absolutely agree to the diuine nature, or is spoken of the diuine nature by relation vnto the Creatures, that doth agree likewise to euery person,  
in

in Trinitie, Ioh. 1. 1. Prou. 8. 22. Apoc. 1. 8. Marth. 18. 20. Ioh. 3. 13. Iob. 26. 13. and 33. 4. Ioh. 14. 26. Luk. 1. 35. Euery person in Trinity is equall in glory, and eternitie, Ioh. 10. 30. Ioh. 17. 5. Phil. 2. 6. Eph. 1. 17. with Ioh. 12. 41. and there is a most neere communion and vnion betweene them, by which each one is in the rest, and with the rest, Ioh. 14. 10. 11. Ioh. 1. 1. and euery one doth possesse, loue, and glorifie each other, Prou. 8. 22. 30. Ioh. 17. 5. working the same things, Ioh. 5. 19. But the Godhead considered with the personall propertie of begetting, is the Father, &c. .

*Q. What is the propertie of the Father?*

*An. To be of himselfe, and to beget his Sonne,* Ioh. 1. 18. and 3. 18.

*Expos. 13.* The diuine nature doth neither beget, nor is begotten: but the Father doth beget his Sonne by an eternall and necessarie communication of his essence, wholly and indiuisibly to his Son, which yet hee wholly retaineth in himselfe. Ioh. 1. 1. Pro. 8. 22. 23.

*Q. What is the propertie of the Sonne?*

*An. To be begotten of the Father,* Ioh. 3. 18.

*Q. What is the propertie of the Holy Ghost?*



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Ghost?

An. To procéde from the w Father  
and x the Sonne, w Ioh. 15. 26. x Rom. 8.  
9. Gal. 4. 6.

Q. The nature of God is infinite and in-  
comprehensible, how then may we conceive  
of him?

An. By his properties 14, and by his  
z workes. y Exod. 34. 6. 7. z Psal. 19. 1. and  
8. 1. Iob. 36. 24. & c. & 37. 1, 18.

Expos. 14. A propertie in God, is that  
whereby his diuine nature is knowne in  
it selfe, and distinguished from all other:  
The properties of God doe, nor really dif-  
fer from the diuine essence, nor one of  
them from the other, but onely in our  
manner of conceauing; wherefore euery  
propertie in God is inseparable and in-  
communicable.

Q. What are his properties?

An. He is 15 most a wise, 16 b stronge 17  
good, d 18 gracious, e 19 iust, f 20 mercifull  
g 21 perfect, h 22 blessed, and i 23 glorious,  
a Rom. 16. 27. b Iob. 12. 13. c Mat. 19. 17.  
d Exod. 33. 19. Rom. 5. 8. e Psal. 145. 17.  
f Psal. 103. 11. and 145. 8. 9. g. Matth. 5.  
48. Iob. 35. 7. 8. h Mark. 14. 61. Rom. 9. 52  
i 1. Cor. 2. 8.

Expos. 15. Wisedome is that, wherby  
God

God by one. Heb. 4. 13. infinite, Psa. 139. 6. and 147. 5. Esa. 40. 28. eternall. Eph. 1. 4. simple, Exod. 3. 14. and vnchangeable act of his vnderstanding, Esa. 46. 10. doth know himselfe. Matth. 11. 27. Ioh. 1. 18. and 7. 29. 1. Cor. 2. 10. 11. and all things 1. Ioh. 3. 20. Ioh. 16. 20. and 21. 17. and actions clearely, infallibly and distinctly. 1. Chr. 28. 9. 2. Tim. 2. 19. Psal. 56. 8. and 147. 4. Matth. 10. 30. with all their circumstances. 1. Sam. 23. 11. 12. Matth. 11. 21. Mat. 24. 22. Ioh. 7. 30. discerning a most wise reason of them, Eph. 1. 11. Prou. 8. 14.

16. Strength is that, whereby God doth most freely, Psal. 115. 3 and 135. 6. without resistance or wearinesse, whatsoever he doth will, Dan 4. 35. Esa 40. 28. & can doe whatsoever he can will, Mat. 3. 9.

17. Goodnesse is that, whereby God being the chiefe good, Marke. 10. 18. sheweth himselfe very good and bountifull to all his creatures, Psal. 86. 5. Gen. 1. 31. Psal. 33. 5. and 36. 6. and 145. 9.

18. Gratioufnes is that whereby God being truely amiable in himselfe, Psalm. 86. 15, and 111. 5. is freely bountifull vnto his Creatures, Rom. 3. 24. louing and cherishing them tenderly, without  
any

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any deserts of theirs, Psal. 145. 8. and. 36. 3. 7. 9. Luk. 1. 30.

19. Justice is that whereby God is true in all his sayings, Eccl. 13. 10. Rom. 3. 4. and righteous in all his doings, Gen. 18. 25. Deut. 32. 4. Job. 8. 3. and 34. 10. & 36. 23. Psal. 92. 15. Rom. 9. 14. 2. Chron. 19. 7. Dan. 9. 14.

20. Mercy is that, whereby God of his free grace and love, is ready to succour such as are, Psalm. 57. 10. and 108. 4. Psal. 103. 4. and 145. 14. or might bee in misery, by the condition of their nature.

21. Perfectnesse is that, whereby God is necessarily all-sufficient in and of himselfe, Gen. 17. 1. Job. 22. 2. & 25. 5. 6. 7. Pf. 16. 2. and the cause of all perfection and goodnesse in euery thing besides. Iam. 1. 17. 2. Corin. 3. 5. and 4. 7. 1. Cor. 8. 4. 6. Rom. 11. 36.

22. Blessednesse is that, whereby God fully and essentially knowing and willing that Perfection which is in himselfe, hath all fulnesse of delight and contentment, in and of himselfe, Gen. 17. 1. 1. Tim. 6. 15. and 1. 11. and is the cause and object of the blessednesse of his creatures, Psal. 16. 11. and 17. 15. Ioh. 17. 3. 1. Ioh. 1. 3. 6.

23. Glory in God, is the admirable excellencie of his most holy and diuine nature, whereby he infinitely excelleth all creatures, Exod. 33. 18. Psal. 8. 1. Ioh. 1. 2. 41. Rom. 1. 23. Psal. 29. 9. This glory the Lord doth manifest more obscurely in this life. Num. 12. 8. Exod. 33. 20. 1. Cor. 13. 12. by his Gospel, 2. Cor. 4. 4. 46. and signes of his preience: Exod. 33. 22. Esa. 6. 1. viz. some shining brightnesse, Luk. 2. 9. Matth. 17. 2. 5. or thicke cloud and darkenesse, Exod. 16. 10. and 24. 16. 1. Kin. 8. 11. & excellent acts besecming his greatnesse, Psalm. 19. 1. Psalm. 29. 9. Exod. 9. 16. Ioh. 2. 11. 2. Thess. 1. 10. But more clearly it is reuealed in Heauen. Reu. 21. 23. Iohn. 17. 24.

*Q. What are his Workes?*

An. They are three, Decree, Creation and Prouidence.

*Q. What is the decree?*

An. That whereby God hath from eternity set downe k with himselfe what soeuer shall come to passe, Ephes. 1. 11.

*Expof.* 1. All things with their causes, effects, circumstances, and manner of being are decreed by God. Act. 2. 23. and 4. 27. 28. Eph. 1. 11. This decree is most wise, Rom. 11. 33. iust, Rom. 9. 13.



14. eternall, Eph. 1. 4. 5. 2. Thes 2. 13.  
Act. 15. 18. 1. Cor. 2. 7. necessarie, Pl. 33  
11. Pro. 19. 21. vnchangeable, Heb. 6. 17.  
most free, Rom. 9. 18. and cause of all  
good, Iam. 1. 17. but not of any sinne,  
1. Ioh. 1. 5. The speciall decree of God  
concerning Angels & men is called pre-  
destination Rom. 8. 30. Of the former little  
is spoken in holy Scripture, of the latter  
more is reuealed, not vnprofitable to be  
knowne. It maybe defined, The wise, free,  
iust, eternall, and vnchangeable sen-  
tence, or decree of God, Eph. 1. 11. deter-  
mining with himselfe to create and go-  
uerne man for his speciall glory, viz. the  
praise of his glorious mercy, or great  
iustice, Rom. 9. 17. 18. Rom. 11. 36. Of  
this decree there be two parts: Election  
and Reprobation, 1. Thes. 5. 9. Iude 4. 5.  
Election is the decree of GOD, of his  
free loue, grace, and mercy, chusing  
some men to faith, holines, and eternall  
life, for the praise of his glorious mercy.  
1. Thes. 1. 4. 2. Thes. 2. 13. Eph. 1. 4. 5. 6.  
Rom. 8. 29. 30. The cause which moued  
the Lord to elect them who are chosen,  
was none other but his meere good-will  
and pleasure, Luk. 12. 32. Rom. 11. 5. and  
9. 11. 16. Eph. 1. 5. 2. Tim. 1. 9. The end

is the manifestation of the riches of his grace and mercy, Rom. 9. 23. Eph. 1. 6. The sending of Christ, faith, holinesse, and eternall life, are the effects of Gods loue, by which he manifesteth the infinite riches of his grace, Ioh. 3. 16. 1. Ioh. 4. 10. Act. 13. 4. Tit. 1. 1. Col. 1. 12. Rom. 6. 23. In the same order God doth execute this decree in time; in which he did decree it in his eternal counsel. 1. Theff. 5. 9. 2. Theff. 2. 13. Reprobation is the wise iust and absolute decree of God, ordaining to leaue some men vnto themselves, to suffer them to fall, and to inflict vpon them eternall punishment, deserued by their sins, for the praise of his vnspeakeable and greate iustice, Rom. 9. 11, 13. 22. Iude. 4. Ier. 6. 30. The cause of this decree is the absolute will and good pleasure of God, Mat. 11. 26. Rom 9. 13. mans sinne is the cause why God will punish, but no occasion why hee did ordaine to passe by, or to punish man, Rom. 9. 18. 20. This decree is iust because God hath power ouer man, as the potter hath ouer his Clay, to make one vessell to honour, & another vnto dishonour, Rom: 9. 21. Ier. 18. 6. Mat. 20. 15. The end hereof is not the condemnation of the creature, but

*with an exposition vpon the same.* 57

but the manifestation of Gods iustice, Rom. 9. 22. Sinne is the effect of Mans free-will, and condemnation is an effect of iustice, inflicted vpon man for sinne and disobedience. Ioh. 3. 18. & 12. 37. 38. 39. 40. 2. Thess. 2. 9. 10. but the decree of God which is good, is the cause of neither. Ps. 5. 4. A man in this life may be assured of his election, 2. Pet. 1. 10. 1. Thes. 1. 4. and eternall happines. Matth. 24. 24. Ioh. 10. 28. 29. Rom. 8. 33. 34. 2. Tim. 2. 19. but not of his reprobation; for hee that is now prophane, may be called hereafter, Math. 20. 5. 6.

*Q. What is creation?*

An: That whereby God made all things of nothing, in sixe dayes. 1 Heb. 11. 3. m Exod. 20. 11.

*Expos.* 2: The first matter whereof all things were made was not eternall, Gen: 1. 1. Pro. 8. 22. 23. for then it could not be subiect to alteration, Psalme. 102. 26: 27. neither should God bee the fountaine of all goodnes, if any thing had a being & not from him: then the word beginning could not bee referred to all things. But it was made simply of nothing in time. Heb. 11. 3. and other corporall things were made of it. Gen. 1. 6. &c: by

no lesse power and wisdom, then the  
lump of selfe, Ier. 10. 12. Reu. 4. 11. Iob.  
30. 4. 5. 6. 7. &c.

*Q. In what forme or manner were all  
things created?*

An. In an excellent order, and excē-  
ding good, Ier. 10. 12. Gen. 1. 1. &c. o  
Gm. 1. 31.

*Q. For what end did God make all  
things.*

An. For the praise of his great power,  
goodnesse, wisdom, perfection, and  
freedome, P Reu. 4. 11. Pro. 16. 4.

*Q. What is prouidence?*

An. That whereby God doth preserve,  
and gouerne all things with all  
their actions. q Ps. 3. 8. Ps. 36. 6. 1. Tim.  
4. 10. Prou. 15. 3. Matth. 10. 29. 30. 31.

*Expos. 3.* God doth conserue all crea-  
tures in their kinde. Gen. 7. 1. 2. 3. and 9.  
1. 2. 3. Act. 17. 25. 27. and in particular.  
Deut. 25. 4. 1. Cor. 9. 9. Iob. 38. ult. or 39.  
3. Psal. 147 9. both in respect of their na-  
ture, and of their qualities, Psal. 19. 1. 2.  
Iob. 39. 1. 2. &c. Exod. 23. 25. Deut. 28. 5.

4. God gouerneth all creatures accor-  
ding to ther seuerall natures, Psalm. 33.  
13. 14. 15. & 135. 6. 7. and 104. 14. and  
145. 15. Iob. 10. 8. 9. 10. 11. Prou. 12. 24.

Psal,



*with an exposition upon the same.* 59

Psal. 119. 91. with all their actions, Psal. 14. 2. and 33. 13. 14. 18. Eccl. 3. 1. 2. 3. &c. and 8. 6. Gen. 20. 6. and 50. 19. 20. euen those things which are most casuall in respect of vs Exod. 21. 13. Deut. 19. 5. God in great wisdom and iustice doth suffer men to sinne, Psal. 50. 21. Act. 14. 16. with-holding and with-drawing from them his grace, Psalme. 81. 11. 12. Matth. 11. 25. Luk. 10. 28. trying them by outward occasions, Gen. 3. 5. 6. 2 Sam. 11. 2. & 16. 20. 21. 22. Iudg. 2. 20. 21. giuing Satan liberty to tempt them, 2 Sam. 24. 1. 2. Chr. 21. 1. Luk. 22. 31. and carrying them forward, when by their owne fault they are out of the way Act. 17. 28. Psalm. 105. 25. Rom. 1. 24. 28. 2. Thess. 2. 9. 10. 11. Also he doth limit sin, and determine the sinnefull actions of men, 2. Kin. 19. 28. Gen. 37. 27. 28. Psal. 124. 1. 2. 2. Sam. 17. 24. 1. Sam. 24. 6. 7. & 29. 6. 7. Iob. 1. 6. 12. Gen. 20. 6. both in respect of time, Ioh. 7. 30. Luke. 22. 53. Matth. 24. 22. continuance, Hos. 2. 6. 7. Act. 14. 16. & 17. 30. 2. Pet. 2. 9. Apoc. 2. 10 place, Matth 16. 21. and 20. 18. Luk. 13. 33. persons. Ezec. 21. 19. 20. 21. 22. 23. Iudg. 3. 13. & 9. 23. 2. Chro. 18. 31. 32. Act. 9. 25. and 23. 11. 21. 27. Ioh. 18.

8. inward purpose. Exod. 34. 24: manner of turning. Pro: 16: 9. and 21. and progresse Gen. 37. 25. 26. 28. 1. Sam: 23. 26. 27. and 25. 22. Luk: 4. 24: 30. Aet. 9. 1. 2. 1. Sam: 12. 13. 14. punish one sinne with another 2. Chro. 29. 20. Rom. 1: 28. Exod. 7. 3: 2. Theff. 2: 9. 10. 11, and order them to an excellent end. Pro. 21: 1. Gen: 50. 20. 21. and 45. 7. Iob. 1: 11: 12. 22. and 2. 10: Esa: 10. 7.

*Q. What are the speciall creatures made, preserved, and governed by the Lord?*

An. Angels and Men. 1 Heb. 2. 7. Col. 1. 16.

*Expos.* 5. Angels are finite, Heb: 1. 13: 14. Col. 1: 16: Mat. 4. 11. & 26: 53: Psal: 68. 17. compleat & immortall Spirits, Matth. 22. 30. Luk. 20. 36. Heb 1. 7. Psal. 104. 4. made after the image of God, Iob. 2. 1. Psal. 8. 5: Luk. 9. 26: Matth. 25. 31: Heb. 2. 7. that they might prayse his name and execute his commandement. Psal: 103. 20. Esa. 6. 3. The Angels that abode in the truth are excellent, Ioh. 8: 44. Eph. 1: 20. and 3. 10 for their nature, Esa 6. 2: Dan. 9: 21. 2. Theff. 1. 7: gifts 2: Sam. 14. 17: Matth. 6. 10. and 25: 31: Luk: 15. 10: 1. Pet. 1. 12. 2. Kin. 19. 35. Esa. 6. 2. Matth. 24. 36. 1. Cor, 13. 1. offices, Dan, 7. 10.

*Reu;*

*with an exposition vpon the same.* 61

Reu. 5. 11. and estate. Matth. 18. 10. Angels and men are speciall creatures in respect of their natures, gifts, Psal. 8. 5. and end why they were created Psal. 103. 20. Psal. 95. 6.

*2. What was the state of man by Creation?*

An. **Maruellous** holy, and **6** happy, Eccl. 7. 29. or 31.

*Expos. 6.* The whole man was made conformable to the will of God, free from all impuritie and sinne, and endued with all perfect righteousness befitting such a creature.

*2. Why say you that man was holy?*

An. Because he was created after the **7** Image of God, in **8** knowledge, righteousness, and true holiness, Gen. 1. 26. Col. 3. 10. Eph. 4. 23. 24.

*Expos. 7.* The Image or similitude of God, (for these two are one. Gen. 1. 26. with Gen. 5. 3. Iam, 3. 9. 1. Cor. 15. 49. Col. 3. 10.) is a liuely resemblance of God one in essence, Gen. 1. 27. Man doth resemble God, not in respect of his body, nor chiefly in respect of the immortal and spirituall substance of the soule, endued with reason and will: but in respect of the graces which God bestowed vpon

upon the soule, Eph. 4. 23. 24. Col. 3. 10. and yet by reason of the vnion of the soule and body, the whole man is saide to bee made in the image of God, Genes. 9. 6.

8. As God knowes himselfe, Iohn. 8. 55. 1. Cor. 2. 10. and all things besides Ioh. 16. 30. so man did truely, distinctly, perfectly, and effectually know God, Rom. 1. 19. 20. his will, Rom. 2. 15. and workes, Gen. 2. 20. 23. and his owne happinesse in God, and his owne present estate, though he was ignorant of the future.

9. As God willeth himselfe as the chiefe good, Esa. 42. 8. and can will nothing but what is good, so mans will was able to chooseth God, and all good freely, readily, and orderly, and to doe what was required, 1. Chron. 28. 6. and 29. 9. His affections also were subiect to the rule of perfect reason, duely and with an holy moderation caried vnto that which is good, respecting God or man, Tit. 2. 5. 12. 1. Tim. 3. 2. Matth. 22. 27. 8. 39. Deut. 6. 5.

*Q. Wherein did mans happinesse consist?*

*An. In the enioying w of 10 sweete peace*



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peace and communion with the Lord w  
Gen. 1. 29.

*Expos. 10.* God did loue, fauour, and  
accept of man; and man did behold, re-  
ioyce, and rest in the Lord with full de-  
light.

*Q. What further priuiledges did man  
enjoy in his estate of innocency?*

*An.* Hee was placed in x paradise, had  
liberty to eat of y euery tree in the Gar-  
den, except the Tree of <sup>11</sup> knowledge of  
good and euill, and was <sup>a</sup> made ruler of  
all earthly creatures, x Gen. 2. 15 y Gen.  
2. 16. Gen. 2. 17. a. Gen. 2. 19. Psal. 8. 6.

*Expos. 11.* The euent of mans eating,  
or forbearing that fruit, did giue the  
name to that tree, If he had obeyed, hee  
should be happy, hauing experience of  
good: if he did eat thereof, he by expe-  
rience should know what good hee lost  
thereby, and what miserie hee brought  
on himselfe.

*Q. Were these things bestowed upon  
man that he might liue as he list?*

*An.* No but that hee might <sup>12</sup>serue the  
Lord his Maker, who therefore gaue  
man a law, binding c him alwaies to  
perfect obedience and a speciall com-  
mandement to try him, b Reu. 4. 11. Psal.

6.<sup>c</sup> Rom. 2. 14.

*Expos.* 12. God the Creator of man, Psal. 100. 3. & in that respect his supream and absolute soueraigne hauing bestowed so great gifts, and maine liberties vpon man freely, might vpon his owne will and pleasure require at the hands of man, what obedience soeuer hee had, or would inable him to performe: Deut. 10. 31. 32. Ier. 27. 5. and might also inioyne him to manifest his loyaltrie and humility, by abstayning from some act in it selfe indifferent, for no other reason, but because he was so commanded, Dan. 4. 32. 35. Psal. 115. 3.

*Q. What was that speciall commandement?*

*An.* Of the tree of a knowledge of good and euill thou shalt not eate, for in the day that thou eatest thereof, thou shalt die the death, Gen. 2. 17.

*Q. Death we heare was threatned if he did disobey; what promise was made to encourage him to this dutie?*

*An.* The continuance both of 13 himselfe, and his 14 posteritie in that good estate Gen. 2. 9.

*Expos.* 13. The tree of life seemes to be a signe and scale of the continuance of his happinesse, if he had obeyed, Gen.

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3.22.23.24. Pro.3.18. Apoc.2.7.

14. All mankinde was created good in Adam, Eccl.7.31. Rom.5.12.1. Cor.15.22. as other creatures were in their kind, Gen.1.31. and God did enter into covenant with our first parents, Gen.2.17. as they were the roote of all their posterity: so that what they had actually promised to them, wee had promised to vs also in them.

2. Did man continue in that good estate?

An. No but <sup>he</sup> fell from God thorough the enticements of Sathan, <sup>1</sup>1. Tim.2.14.

Expos. 15. Man was created good, but mutable, so that he might fall, Gen.2.17. Eccl.7.31. and God not being bound to vphold him, Rom.11.35. Gen.17.1. did suffer him to fall, knowing how to order the same for the setting forth of his glory. Prou.16.4. God knew before that man would transgresse, Act.15.18. Psal.149.2. yet was hee not therefore to forbear to giue man a most wise, iust, and easie precept, whereby hee would shew forth his Soueraigntie ouer man, 1. Sam.

15.3.9.

2. How did hee fall?

An. By sinning wilfully <sup>16</sup> against God

God, transgressing his lawg Ecc. 7. 29. or 31. Rom. 5. 12. 1. Ioh. 3. 4.

*Expos.* 16. Satan was the principall outward cause of the sinne of man, Gen. 3. 1. Ioh. 8. 44. Apoc. 12. 9. who enuying the glory of God, and the saluation of man, did vse the serpent as his instrument to seduce the woman, Gen. 3. 1. 2. Cor. 11. 3. and the helpe of the woman to seduce the man, Gen. 3. 6. The quality of the fruit, by accident was a cause to moouethem to eat thereof, Gen. 3. 6. and the iust and good law of God, forbidding that sinne, may be said to be an occasion of the sinne, as it did forbid an act in it selfe indifferent, that man could not commit it without sinne; but the principall inward cause of mans fall, was his owne free-will, freely and voluntarily transgressing Gods commandement, which he might, & ought to haue obeyed, but would not, Gen. 2. 7. 17. & 3. 23. 24. Rom. 5. 19. Eccl. 7. 3 1.

*What was the sinne he did commit.*

**An.** The eating of the forbidden fruit, Gen. 3. 6.

*Expos.* 17. The tree of knowledge in it self was good. Gen. 1. 11. 12. 1. Tim. 4. 4 Gen. 3. 6. but the fruit thereof vnlawfull



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to be eaten, because God had forbidden it to be eaten, 1. Ioh. 3. 4. Gen. 2. 17. And this sinne of Adam was exceeding great, because it was the breach of so easie a commandement, Gen. 1. 29. with Gen. 2. 17. that God had giuen for the tryall of his obedience, committed by him that had receiued great fauours from God, Gen. 1. 26. 27. 28. &c. and that in Paradise, Gen. 3. 6. 23. Also it was accompanied with an heape of other sins. infidelitie, idolatrie, vnthankfulnessse to God, and contempt of him, blasphemie in subscribing to the deuill, murther, &c.

*Q. Did all mankinde sinne in Adam?*

An. *Yes*, for wee were all in his loynes, i Rom. 5. 12. 1. Cor. 15. 22. Heb. 7. 9. 10.

*Expos.* 18. Adam was not a private person, but the common parent of vs all and as hee receiued integritie for himselfe and vs, so he lost it for himselfe & vs.

*Q. What is the state of all men by reason of Adams fall?*

An. *They are* & dead in sinne, and bondslaves of Sathan, & Eph. 2. 1. 2.

*Expos.* 19. To be dead in sinne, is to be vtterly deprived of all life of grace, Eph. 5. 18. so that wee can mooue to nothing of

of our selues, that is truely acceptable in the sight of God.

20. To be bondslaues of Sathan is to be ynder the power and dominion of the Deuill, so that wee doe, and cannot but doe his will and command. 1: Tim. 2. 25. 26. Act. 26. 18. 2. Cor. 4. 4.

*Q. How doth that appeare?*

An. In that they are altogether vnable to good: and <sup>21</sup> prone<sup>m</sup> to euill continually. 12. Cor. 3. 5. <sup>m</sup> Gen. 8. 21.

*Expos.* 21. Euery faculty of Soule, and member of body, is defiled with sin, 1. Theff. 5. 23. Rom. 5. 6. The minde is blinde, Jer. 10. 14. and 51. 17. Matth. 15. 14. Eph. 5. 8. impotent, Luk. 24. 25. Iohn 1. 5. and 3. 9. 10. and 8. 43. 1. Cor. 2. 14. Deut. 29. 4. vaine, Pro. 14. 12. Eph. 4. 17. 1. Cor. 1. 21, Es. 44. 20. foolish, Pro. 22. 15. Tit. 3. 3. Es. 29. 13. Iob. 11. 12. apt to deuise euill, Jer. 4. 22. The memory is feeble, apt to forget good, Luk. 24. 6. 7. 8. to remember euill, but neither good, nor euill as it ought, Matth. 27. 63. with Matth. 26. 75. Deut. 8. 10. 11. 19. Heb. 13. 2. 2. Pet. 3. 5. The conscience is impure, Tit. 1. 15. Heb. 10. 22. benumbed, Gen. 42. 21. 22. Eph. 4. 19. Gen. 50. 15. Heb. 9. 14. or turmoyled, Ioh. 8. 9. 1. Ioh. 2. 20.

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Dan. 5. 6. 9. Gen. 4. 4. Act. 24. 26. & 2. 37.  
Pro. 28. 1. El. 57. 20. 21. Leu. 26. 36. erro-  
neous and superstitious, Mar. 10. 19. 20.  
Luk. 18. 12. Matth. 15. 2. 3. Ioh. 16. 2. or  
doubting, Rom. 14. 23. The will vnable  
to chuse good, 1. Cor. 2. 14. Phil. 2. 13.  
Matth. 6. 10. 2. Tim. 2. 26. Romans. 8. 8.  
strong to euill yea altogether auerse and  
rebellions. Matth. 23. 37. Rom. 6. 19. Ier.  
18. 12. and 44. 16. 17. The affections vn-  
ruly and disordered, Gal. 5. 24. Rom. 10.  
2. 1. King. 22. 8. and 21. 4. Iam. 4. 1. 2. 5.  
The members of the body are tooles to  
execute sinne conceiued, Rom. 6. 13. 19.  
and 3. 13. Psal. 52. 4. 2. Pet. 2. 14. and in-  
struments to stirre vp sinne in the soule,  
Gen. 3. 6. and 6. 2. 2. Sam. 11. 2. 1. King.  
21. 1. 2. Matth. 5. 28. 29. This proneesse to  
sinne is euer present, Ier. 7. 9. Gen. 6. 5.  
euen then when the operations cease,  
And though a man finde himselfe lesse  
apt to one sinne than to another, being  
restrayed, or renued by the Spirit, Gen.  
20. 6. 1. 32. 40 Eph. 3. 16. or by reason  
of somether defects, or lets, 2. Kin. 1.  
12. & 19. 5. 1. King. 13. 4. Hos. 2. 7. Iohn.  
12. 19. M. 11. 32. Act. 5. 26. Matth. 21.  
46. Gen. 32. 26. 27. and 39. 8. 9. Luk.  
4. 30. Ioh. 8. 7. yet corruption causeth an  
F aptitude

aptitude to euery sinne, if it be not hindered.

*Q. What fruits doe proceed from this Originall corruption?*

*An.* Cull<sup>a</sup> thoughts, <sup>n</sup> words, o and workes, <sup>n</sup> Gen. 6. 5. Col. 1. 21. o Gal. 5. 19.

*Expos.* 22. The thoughts and desires naturally are ignorant, erroneous, vnbelieuing, deceitfull, unruly, loose, willfull, vaine, idle, blockish, not fauouring good, proud, disdainfull, vncharitable, filthy, &c. and in word, abominable, odious. The words and workes, answearable to these, Psal. 94. 7. Es. 29. 15. Psal. 10. 4. and 14. 1. Deut. 29. 19. 20. Amos. 6. 3. and 9. 10. 1. Cor. 1. 23. Esa. 5. 19. Psal. 136. 1. Iob. 21. 14. 15. Ier. 6. 16. Luk. 19. 14. Mal. 3. 14. Psal. 73. 13. Numb. 20. 10. 12. Psal. 31. 22. and 116. 11. Matth. 4. 30. Luk. 18. 11. Deut. 15. 9. Psal. 82. 4. 1. Pet. 4. 3. 4. Gen. 38. 15. 16. 2. Sam. 13. 2. Mich. 2. 1. Amos. 8. 5. 12. Sam. 1. 3. 14. and 17. 28. Matth. 9. 4. Es. 14. 13. Ieph. 1. 12. Obad. 3. v. Reu. 18. 7. Es. 65. Ier. 2. 25. Reu. 3. 17. Matth. 9. 18. Psal. 30. 6. Luk. 12. 19. Ion. 4. 8. 9. Hos. 12. Mart. 24. 37. 38. 39. Ier. 8. 6. 2. Pet. 3. 4. Psal. 10. 7. Pro. 1. 11.

*Q. Are*



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*Q. Are all the actions of naturall men euill continually?*

An. Yea: 23 for they p sayle in many things, & as they come from them they are q odious vnto God, p Math. 12. 35. q Pro. 28. 9.

*Expos. 23.* A man by nature may doe an act that is good for the substance thereof, Dan. 4. 27. or 24. Rom. 2. 15. but neuer that which is truely and spirituallly good, Matth. 7. 18. Ier. 13. 23. Rom. 3. 10. Prou. 15. 8. and 21. 27. for his person is not accepted, Genes. 4. 4. 1. Pet. 2. 5. nor sanctified, and so the good acts he doth, proceede not from a good roote, viz. faith, and the spirit of sanctification, 2. Tim. 1. 5. neither is it done in a right manner, Iam. 4. 3. nor to a lawfull end, viz the glory of God, 1. Cor. 10. 31. Col. 3. 17. all which are required to the being of a good act.

*Q. What punishments are due vnto man by reason of these finnes?*

An. All woer and 24 misery, temporall, spirituall, and eternall, Lam. 3. 39. Rom. 6. 23. Gal. 3. 10.

*Expos. 24.* The least sinne, is a very vile breach of Gods most holy Law, 1. Ioh. 3. 4. Deut. 27. 26. and so an hainous

offence against his infinite maiesty, Psal. 51. 4. also of it owne nature it is alwaies ioyned with impenitency, A&C. 5. 31. and 17. 30. and therefore doth deserue death with all miseries accompanying the same.

*Q. Which are the temporall miseries?*

An. Gods curse vpon the creatures, on mans body, senses, name, friends, whatsoeuer he takes in hand, & death it selfe, Rom. 8. 20. & Deut. 28. 25 26. &c. u Rom. 6. 21.

*Q. What are the spirituall miseries?*

An. 15 Blindnes w<sup>o</sup> of minde, the x<sup>e</sup> spirit of slumber and giddines, y<sup>e</sup> horreur of conscience, z hardnesse of heart, a reprobate a sense, and strong delusions, w<sup>o</sup> Ef. 6. 9. x<sup>e</sup> Rom. 11. 8. y<sup>e</sup> Match. 27. 3. 6. 5. z Ex. 7. 3. a Rom. 1. 28. b 2. Theff. 2. 11.

Expos. 25. To be blind in minde is to be vtterly destitute of the true knowledge of God, and of the life to come, and to be hastening to endles woes, and yet not vnderstand it.

26 The Spirit of slumber, is that which through a vaine perswasion of a mans good and safe estate, lulleth him a sleepe in security Deut. 29. 19.

37. Horreur of conscience, is when the conscience

*with an Exposition vpon the same.* 73

conscience awakened, filleth the soule with deepe doubts, hellish and vnrecou-  
rable desperation and remediless feares  
of euerlasting damnation, Reu. 6. 16.  
17.

28. Hardnesse of heart, is a fearefull  
iudgement of God, whereby the heart is  
past all feeling, and remorse, shut fast vp  
that neither the Word, nor workes of  
God can kindly worke vpon it, Es. 48. 4.  
Zach. 7. 11. 12.

29. A reprobate sense or minde, is a  
minde destitute of iudgement, and voyd  
of common reason, taking euill for good,  
and good for euill; neither fearing God,  
nor reuerencing Man, regarding neither  
right nor wrong, Luk. 18. 4.

30. Strong delusions are, when men  
are giuen ouer to take pleasure in belee-  
uing lies, and idle fancies of vaine heads.  
To these we may adde phrensie, madnes,  
Deut. 28. 28. to be giuen ouer to vile af-  
fections, God with-drawing from men,  
his grace, and in his secret, but iust and  
dreadfull iudgement; giuing them ouer  
to most sordide, and loathsome, vnnatu-  
rall, and inordinate lusts, Psalme. 81. 12.  
Gen. 19. 5.

*2. Which is the eternall miserie?*

An. 31. Everlasting damnation, c Rom. 6. 23.

*Expos.* 31. Damnation, which is an everlasting separation of soule and body, from the comfortable presence of God, Matth. 7. 23. Rev. 22. 15. and an enduring of easlesse, endles, remediless tortures, with the deuil & his Angels, Mat. 25. 41, Rev. 20. 15. Luke. 16. 24. 25. in the due desert of sinne.

Q. After a man doth know his misery, what must he learne in the next place?

An. The true means 1 how he & may escape the foresaid misery, and bee restored to happines, & Act. 2. 37. & Act. 16. 30.

*Expos.* 1: God in iustice passed by the Angels, who fell without the enticement of any other. 2. Pet. 2. 4. Jude. 6. Matth. 25. 41. but of his infinite loue, free grace and mercy, Es. 43. 25. Ier. 31. 1. Hos. 14. 4. Ioh. 3. 16. Rom. 5. 8. 9. Eph. 1. 5. 6. 1. Ioh. 5. 19. hee hath prescribed meanes, whereby man might escape misery, and be restored to happines, Act. 2. 37. 38. 39. 40.

Q. By what meanes may we escape this misery and recover happinesse?

An. Onely by Iesus Christ, & Act. 4.



12.

*Expos.* 2. God in iustice doth hate sinne, Esai. 1. 3. Psal. 45. 7. and hath denounced death against the transgressors of his Law, Gen. 2. 17. Deut. 27. 26. Es. 30. 33. Ier. 4. 4. therefore to satisfie his iustice, Col. 1. 20. and make way for mercy, Psalm. 145. 9. his infinite wisdomme found out a meanes, Gen. 3. 15. euen by Iesus Christ, vpon whom the Father laid this office of Reconciliation, Psal. 40. 6. 7. Heb. 5. 5. Ioh. 3. 17. and 5. 36. 37. which he willingly vndertooke, Heb. 10. 7. 9. and did faithfully discharge, Heb. 10. 5. 6. 7.

*Q. What is Iesus Christ?*

*An.* The 3 eternall Sonne of God, who in time became man, for his elect, Gal. 4. 4. 5.

*Expos.* 3. The Sonne of God by nature became the Sonne of Man, that he might make vs the Sonnes of God by adoption who were by nature the Children of wrath: Eph. 2. 3. it being fit that our Reconciliation should be wrought by the Sonne. Es. 61. 1. Iohn. 1. 4. Ioh. 5. 36. 37. Col. 1. 16. 17. Heb. 1. 3. Ioh. 5. 17. and 3. 17. and sealed by the holy Ghost, Eph. 1. 13. and 4. 30.

*Q. How*

*Q. How many things are we to consider in Christ?*

*An. His i person and his k office, i Col. 2. 9. k Heb. 2. 16. 17.*

*Q. What is his person?*

*An. It is i God and man<sup>4</sup> vnited together into m one person. i Ioh. 1. 14. Ef. 7. 14. Rom. 9. 5. m. 1. Cor. 8. 6.*

*Expos. 4. In Christ there are two distinct natures, Heb. 1. 4. 5. Matth. 18. 20 with. 1. Tim. 2. 5. Luk. 1. 35. Matth. 18. 20. Reu. 1. 8. Heb. 1. 11. 12. Iohn, 16. 30. Phil. 2. 6. Ioh. 1. 3. and 5. 17. Math. 8. 13. with luk. 22. 43. Matth. 24. 36. and 27. 46. Ioh. 4. 6. and 11. 35. and 14. 28. Eph. 4. 10. inseparably vnited. 1. Pet. 3. 18. Ioh. 10. 18. Heb. 9. 14. not confounded, Rom. 1. 3. 4. and 9. 5. Ioh. 16. 30. with Luk. 2. 52. Mar. 13. 32. and yet there is but one Christ, not many Christs; 1. Cor. 8. 6. 1. Tim. 2. 5. for the Godhead did assume the humane nature to it selfe, Phil. 2. 7. Heb. 2. 16. so that the manhood subsisteth in the Godhead, Matth. 3. 17. and 17. 5. and they are so inseparably vnited, that the selfe-same person which is God, is also man, Ioh. 3. 13. Eph. 4. 10.*

*Q. Being God before all time, how could he be made man?*

*An.*

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An. He was <sup>n</sup> conceived by the holy Ghost, borne of the virgin Marie, according <sup>o</sup> to the Prophets, <sup>n</sup> Luk. 1. 35. <sup>o</sup> Gen. 3. 15. Esa. 7. 14. and 11. 1.

*Expos.* 5. Christs conception is the miraculous and supernaturall forming of his humane nature in the wombe of the Virgin Marie, Esa. 7. 14. Gen. 49. 10. Luke, 1. 35. by the power of the holy Ghost, Mat. 1. 18. 20. who did perfectly sanctifie it in the very first moment of conception Luke. 1. 35.

*Q. Why was Christ conceived by the holy Ghost?*

An. That he might be p pure, without sinne, wherewith all are q stained, who are cōceived after the ordinary manner. p Luke. 1. 35. q. Ioh. 3. 6.

*Q. Why was he God?*

An. That he might beare the weight of Gods wrath without sinking vnder it, overcome death, be the Head of the Church, repaire his Image in vs, conquer the enemies of our saluation, and defend vs against them.

*Expos.* 6. The dignitie of being Head of the Church is so great, that it cannot agree to any meere man, Eph. 1. 21. Phil. 2. 9. 10. 11. Heb. 1. 6. also the offices of the

the head, are to giue the power of life, feeling, and moouing, to the body; Ioh. 1. 4. Rom. 8. 2. and to direct by his power, the inward and outward functions of the body; Eph. 5. 23. 24. which benefits he that is man onely cannot bestow vpon the Church.

*Q. Why was he man?*

An. That he might suffer death for vs, and sanctifie our nature, and we might haue access with boldnes to the throne of grace. Heb. 2. 14. Heb. 2. 17. Heb. 4. 15. 16.

*Expof. 7.* The Diuine nature could not suffer, Iam. 1. 17. Mal. 3. 6. Rom. 9. 5. and without shedding of blood there could be no remission of sins; Heb. 9. 22. Christ therefore tooke our nature, that he might suffer death, Phil. 2. 7. specially it being no wayes meete, that one hauing no speciall communion with another, should endure punishment for anothers fault, Heb. 2. 16. 17.

8. Fulnesse of all graces aboue measure, were poured into the humane nature of Christ our Saviour, Mat. 3. 16. Ioh. 1. 16. and 3. 34. Col. 2. 9. and 1. 19. & wee being vnited to him, and hauing communion with him, do receiue in measure



sure of his fulnes, Eph. 4. 7. 17.

2. What is his office?

Ans. To be a Mediatour, to reconcile God and Man, v 1. Tim. 2. 5.

*Expos. 9.* A Mediatour, or an Advocate, is a third person that takes vpon him to agree and reconcile two that bee at variance; as Christ being both God and man, did set at one, God and man, Eph. 1. 10. Col. 1. 20. 1. Ioh. 2. 1. who before were separated by sinne Esa. 59. 2. Ier. 5. 25. Christ is our Mediatour both as God and man, Ioh. 1. 29. 34. & 3. 14. 16. Rom. 5. 8. 1. Ioh. 1. 7. Phil. 2. 6. for in the worke of our redemption he performed many diuine workes, Heb. 2. 14. Ioh. 10. 18. as Mediatour, hee is the King and Head of his Church, Luk. 1. 33. Ioh. 3. 35. Act. 2. 36. Phil. 2. 9. 10. 11. Matth. 28. 18. Heb. 1. 6. and 2. 7. and the speciall offices of Christ our Mediatour, doe necessarily require, that the diuine and humane nature ioyntly doe concurre in the execution of them, Iohn, 1. 18. Matth. 11. 27. Ioh. 3. 12. 13. 2. Cor. 5. 18. 19. 20. Rom. 5. 10. 11. Heb. 9. 14. and 7. 25. This office is peculiar to Christ, Ioh. 14. 6. 1. Tim. 2. 5. 6. Heb. 7. 24. and neither in whole, nor part can be transferred to any other, Act.

4. 10. 11. 12. Heb. 4. 14. Ioh. 11. 42. 1. Ioh. 2. 1. Heb. 7. 25. Eph. 3. 12. Heb. 2. 14. 15. Act. 10. 42. 43. and 17. 31. In the decree of God, Christ was a Mediatour from eternitie, Eph. 1. 5. 6. In the vertue and efficacy of his mediation, he was giuen to be Mediatour as soone as necessity required, Reu. 13. 8. Gen. 3. 15. In the fulnesse of time, hee was manifest in the flesh, Gal. 4. 4. 5.

*Q. How did he that?*

An. By his<sup>w</sup> fulfilling to the law, and by his<sup>11</sup> x sufferings, w Matth. 3. 15. x Heb. 9. 15. Rom. 5. 10. 11.

*Expos.* 10. It became him who was our faithfull high Priest to fulfill all righteousnesse.

11. The iustice of God must bee satisfied, and the debt of sinne must be paid, before God, who is true, iust, and vnchangeable, could be pleased with vs, 1. Ioh. 2. 2. Heb. 9. 14. 15. 1. Pet. 1. 18. 19. Reu. 1. 5.

*Q. What vnderstand you by his sufferings?*

An. His voluntary y humiliation both in z 12 soule and body, his a crucifying b 15 death, buriall, and c abiding 14 vnder the dominion of death for a time. y Phil.

*with an Exposition upon the same.* 81  
2, 5. 6. 7. 8. <sup>2</sup> Esa. 53. 10. Matth. 26. 58.  
Heb. 9. 14. <sup>a</sup> Luk. 23. 33. <sup>b</sup> 1. Cor. 15. 3. 4.  
<sup>c</sup> Act. 2. 27.

*Expos.* 12. Christ in his incarnation  
did assume our whole nature, Luke 2. 40.  
52. Heb. 2. 6. Luk. 23. 46. 1. Tim. 2. 5. Luk  
19. 10. Matth. 26. 38. Mark. 14. 34. Mat.  
27. 16. Ioh. 19. 30. Heb. 10. 5. Matth. 26:  
12. Heb. 2: 17. that by offering it vp a sa-  
crifice for sinne, hee might reedeme vs,  
Heb. 8. 1. 2. 3: Heb. 9. 14: and 13. 10. 11.  
12. In our nature he became our surety,  
Iob. 19. 25. Heb. 7. 22: therefore he suffer-  
ed properly in soule as well as in body,  
Matth. 27. 46. Gal. 3. 13: Heb. 2. 9. 10: 14:  
which is set forth in the Lords Supper,  
1. Cor. 11. 25. and was signified by the sa-  
crifices in the law, Hebr. 9. 19. 20: 21:  
22.

13 The death of Christ was the sepa-  
ration of the soule and body, Matth. 27:  
50. Luk. 23. 46. though they both contin-  
ued still vnited to the God head, Mat. 1:  
23. Ioh. 1. 14. 1. Pet. 3: 18. 1: Cor. 2. 8. It  
was necessary that Christ should die, that  
he might satisfie Gods Iustice Heb. 9. 22:  
abolish and kill sinne, Mat. 26. 28: Rom:  
5. 10. Rom. 8. 3. Rom. 6. 10: 11: 1. Ioh. 3:  
8. destroy death, and him that had the  
power

power of death, that is, the Deuill Heb. 2. 14. 2. Tim. 1. 10. Ioh. 12. 31. Hof. 13. 14. deliuer vs from the feare of both, Heb. 2. 14. Luk. 1. 74. confirme the Testament or couenant of grace, which hee made with vs, Heb. 9. 16. 17. and 13. 20. Zach. 9. 11. and obtaine for vs the spirit of grace, Act. 2. 33. Gal. 3. 14. and 4. 4. 5. Betwixt the death & sufferings of Christ and of the Martyrs, wee may obserue these differences: 1. Christ his passion was an accursed punishment, Gal. 3. 13. the sufferings of the Martyrs and holy men, are onely chastisements or trials. 2. Christs passion was a meritorious sacrifice, Heb. 9. 14. the passions of the Martyrs are of no value to merit anything Rom. 8. 18. 3. As the finnes of the elect were laid vpon Christ, Leuit. 16. 21. Esa. 53. 11. Heb. 9. 28. so was the punishment of their sinne for substance and kinde, though not for circumstance of place or continuance, Heb. 4. 15. and therefore he suffered both in soule & body the wrath of God, which was due vnto vs for sinne, though he suffered not euery particular punishment of sinne, which euery particular sinner, meeteth withall, Rom. 5. 19. Heb. 10. 14. But the Martyrs were not forsaken,



forlaken, though they were not deliue-  
red out of the hands of the persecutors,  
4. Christ was in himselfe pure and inno-  
cent, but hee suffered for our sinnes;  
2. Cor. 5. 21. the Martyrs were not free  
from sinne, neither did they suffer for  
the expiation of sinne.

14. Vntill the third day death had  
power and dominion ouer Christ, for so  
long death kept a sunder soule and body.  
Luke. 24. 7. Matth. 17. 23, Act. 10.  
40.

*Q. Did Christ alwayes abide vnder the  
power and dominion of death?*

*An. No,* for the power of death being  
y subqued, the third & day hee rose a-  
gain, & ascended into heauen, and sitteth  
is at the right hand of the Father, y Act.  
2. 31. 1. Cor. 15. 4. Mark. 16. 19.

*Expos. 14.* The resurrection of Christ  
is the first degree of his exaltation, wher-  
in his soule being ioyned to the same  
flesh that dyed, hee was raised vp to life,  
1. Cor. 15. 4. It was necessary that he  
should rise againe, in regard of the excel-  
lency of his person, Act. 2. 24. The covenant  
which he had made with the Father, Ps.  
2. 6. 7. Es. 53. 10. the dignitie of his high  
office of eternall mediation, Psal. 110. 6

7. Rom. 4. 25. and that the truth of those things, which were foretold concerning the glory of the Messias, might be fulfilled. Christ by his diuine power rose againe from the dead. Rom. 1. 4. 1. Pet. 3. 18. 1. Tim. 3. 16. Ioh. 5. 21. and 10. 17. 18. Act. 2. 24. & 3. 15. Eph. 1. 17. 20. Rom. 8. 11. Not as a priuate, but as a publique person, Rom. 5. 14. 19. 1. Cor. 15. 45. Heb. 10. 14. 1. Pet. 2. 20. 21. thereby shewing that his satisfaction is fully absolute, Rom. 4. 25. and 6. 9. 10. The end of his resurrection was, that he might prepare himselfe to the performance of the glorious functions of a Mediatour, and shew himselfe to bee the conquerour of death, and the Lord of quicke and dead, Rom. 14. 9. Act. 17. 31.

15. To sit at the right hand, is a manner of speech borrowed from earthly Princes, who vse to set at their right hand such as they substitute to rule vnder them in their names, 1. King. 2. 19. And hereby is clearly noted that excellent glory, power, and dominion of Christ, receiued of the Father, whereby he doth execute his Kingly, Priestly, and Prophetical office in glory, Marth. 28. 18. Ioh. 17. 2. Phi. 2. 9. 10. Psal. 110. 1.

*2. What*

*with an Exposition vpon the same.* 85

*Q. What are the speciall parts of Christs Mediatorship?*

An. He<sup>is</sup> is a b<sup>Prophet</sup>, c<sup>Priest</sup>, and d<sup>King</sup>. b A<sup>ct</sup>. 3. 22. c Heb. 2. 17. d Psal. 110. 1.

*Expos* 16. In the time of the law, Prophets, Priests, and Kings were appointed. 1. Reg. 19. 16. Ex. 28. 41. 1. Sam. 16. 13. who were types of Christ, truly annointed our Prophet, Priest, and King. Also our Mediatour was to obtaine and purchase for vs full redemption, and to bestow vpon vs righteousness and eternall life obtained, and to shew vnto vs the way of saluation, which doe necessarily require this threefold office of Christ.

*Q. Why was Christ a Prophet?*

An. To c<sup>reueale</sup> vnto vs the way to euerlasting life, c Luke. 4. 18. 19.

*Expos*. 17. Before his comming in the flesh, our Sauour Christ made knowne the will of God to the Patriarks & Prophets, either immediately, 2. Pet. 1. 21. 2. Sam. 23. 2. Gen. 3. 9. 10. 11. or by the ministerie of Angels, Gen. 31. 11. Iudg. 6. 12. 2. Kings. 1. 3. & by the Patriarkes and Prophets, he informed the Church of the

old Testament in all points necessarie to  
saluation. 2. Pet. 2. 5. 1. Pet. 3. 19. Iude 14.  
Luk. 1. 70. Eph. 2. 20. 1. Pet. 1. 11. In  
fulnesse of time taking vpon him our na-  
ture, being alter a most excellent man-  
ner sanctified by the Spirit, Luk. 35.  
Dan. 9. 24. furnished with all gifts  
necessary, Matth. 3. 16. 17. Ioh. 3. 34. Psal.  
45. 8. Esa. 11. 2. Ioh. 1. 18. and. 3. 32. and  
called of the Father to this office, Luke, 3.  
21. 22. Matth. 3. 16. 17. Matth. 17. 5. hee  
did in his owne person preach vnto the  
Iewes, about the space of three yeeres  
and a halfe, Act. 1. 1. Luk. 21. 37. Heb. 1. 1.  
Dan. 9. 27. not altogether passing by  
the Samaritans and Canaanites, Ioh. 4. 40.  
Matth. 15. 22. With admirable wisedome  
Mar. 6. 2. Math. 21. 23. 27. and 22. 46.  
ardent zeale, Ioh. 2. 14. 17. Ioh. 4. 34. ex-  
cellent grace, Psal. 45. 2. 3. Matth. 7. 29.  
Luk. 4. 22. and 11. 27, singular meekenes,  
Matth. 11. 29. and authority vnusuall,  
Matth 7. 29. Matth. 5. 21. 22. not respec-  
ting any mans person, Matth. 21. 42. 43.  
Mar. 12. 14. hee interpreted the Law,  
Matth. 5. 21. 22. &c. and 19. 4. 5. reproo-  
ued the corruptions of the Scribes and  
Pharises, Ioh. 2. 16. Math. 23. 13, foretold  
some



some things that were to come, Matth. 10. 21. Luke. 19. 43. 44. Matth. 24. 3. &c. and taught the Gospel, or the last will of God, concerning the saluation of Man, Esa. 61. 1. 2. Luke 4. 18. illustrating his doctrine for the most part by parables and similitudes, as the people were able to beare it, Matth. 13. 3. Mar. 4. 33. and confirming that which he taught, by the Scriptures of the old Testament, Ioh. 5. 46. Matth. 22. 32. Luk. 24. 26. 27. 44. 45. and holinesse of life exactly answering to his Doctrine, with diuers signes of all kindes, Ioh. 3. 2. and 5. 36. Ioh. 6. 61. 62. &c. 2. 25. Matth. 9. 4. Ioh. 9. 6. and 11. 43. 45. and that most cruell and bitter death, which for the truth of God he did voluntarily vndergoe, 1. Tim. 6. 13. After his ascention our Sauour taught his Church by his Apostles and Ministers, Eph. 4. 11. 12. Act. 10. 41. 42. The Apostles being fully and perfectly instructed by Christ himselfe, in those things which concerne the Kingdome of God, Act. 1. 3. Iohn. 15. 15. and 17. 8. and extraordinarily furnished with gifts, and infallibly assisted by the Spirit; Act. 2. 3. 4. Ioh. 14. 26, and 16. 13. were sent forth to

preach the whole counsell of God, so farre as concernes man, and the meanes of his saluation, Act. 20. 27. Matth. 28. 20. 1. Cor. 2. 9. 10. 11. 1. Ioh. 1. 3. Rom. 1. 16. vnto all nations, Matth. 28. 18. 19. Mar. 16. 15. Their doctrine they confirmed both by the Prophets of the old testament, Act. 26. 22. and 28. 23. 2. Pet. 1. 18. 19. and by diuers signes and wonders which God wrought by them, Heb. 2. 3. 4. Mar. 16. 20. In the dayes also, and since the death of the Apostles, our Sauiour doth execute his propheticall office by his ordinary Ministers, whom hee hath commanded vs to heare, so long as they preach according to the Scriptures Eph. 4. 11. 12. Luk. 10. 16. So that Christ is the Author of the Doctrine which he taught, Ministers are the Instruments of Christ, to teach not their owne, but his Doctrine, 2. Cor. 5. 20. Iob. 33. 23. The fruite of this office is the restoring of knowledge decayed in the first fall of man, and the manifestation of diuine mysteries vnkowne to the world, Rom. 16. 25. 26. Eph. 3. 9. Col. 1. 26. 27.

*Q. Why was Christ a 18. Priest?*

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ning the very Image and body of things  
 themselues perfect to abolish sinne, and  
 to obtaine eternall redemption, Heb. 10.  
 1: 5. 11, Heb. 9. 12. 14. The Levitical  
 Priest-hood was to be abrogated, Heb.  
 8. 13. but Christs Priesthood is to conti-  
 nue for euer; Heb. 7. 24. *Aaron* died and  
 had successors, Heb. 7. 23. but Christ suc-  
 ceeded none; hath no successors, but is  
 our onely and vnchangeable high Priest  
 for euer Heb. 7. 3. *Aaron* and his succes-  
 sors offered the bodies and bloud of  
 of beasts, Heb. 9. 12. 14. but Christ him-  
 selfe is both the Priest and sacrifice, Eph.  
 5. 25. Heb. 9. 26. and 10. 10. They offered  
 oftentimes one manner of sacrifice, but  
 Christ hath offered himselfe once for all  
 Heb. 7. 27. and 9. 25. 26. and 10. 12. 14.  
 1. Pet. 3. 18. *Aaron* and his successors en-  
 tred into the Tabernacle made with  
 handes, Heb. 8. 5. and 9. 6. but Christ is  
 entred into the very heauens, Heb. 9. 11.  
 24. and 4. 14. *Aaron* and his successors  
 were Priests onely, but Christ is both  
 King and Priest, Heb. 7. 1. 2. *Aaron* and  
 his successors were but Ministers, but  
 Christ is the author of saluation, Heb. 5.  
 9. All which doe shew the absolutenesse,  
 perfection



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perfection, and excellencie of Christ his Priesthood.

*Q. What are the functions of his Priestly office?*

*An.* Offering<sup>19</sup> vp himselfe a sacrifice once for all, and making request for vs, Heb. 5. 1. and 9. 26. and 7. 25.

*Expas.* 19. Christ through the eternall Spirit, Heb. 9. 14. offered vp his soule and body, as a sweete sinelling sacrifice to the Father, Eph. 5. 2. once for all, Heb. 10. 12. whereby hee was consecrated, & did enter into Heauen, presenting himselfe before the Father for vs, Heb. 9. 24. & 10. 20.

20 Christ's intercession is his most gracious will, feruently and vn moueably desiring, that all his members for the perpetuall vertue of his sacrifice, may bee accepted of the Father, Rom. 8. 34. This is both vniuersall and particular, heauenly and glorious, euer effectuall, no way reciprocall, and rendered onely for the vertue of his sacrifice.

*Q. Why was Christ a King?*

*Ans.* To <sup>21</sup> bridle and subdue all his enemies, but <sup>22</sup> to gather and gouerne his elect and chosen Psalm. 110. 1. Col. 2. 15. 1. Cor. 15. 28. Ioh. 10. 16.

Hag. 2. 7. Ezek. 34. 23. 34.

*Expos.* 20. The Kingly office of Christ is his spirituall, eternall, and absolute dominion, Luk. 17. 20. Ioh. 18. 36. Dan. 2. 44. and 7. 14. Heb. 1. 8. Reu. 3. 7. whereby being appointed of the Father, Psal. 2. 6. 7. and 45. 7. Psal. 110. 2. Matth. 11. 27. Act. 2. 33. Lord of all things in heauen and earth, Heb. 2. 7. 8. and peculiarly King and Head of his Church, Eph. 1. 21. 22. he doth confound and destroy all his enemies, but doth gather & gouerne his elect, Hos. 1. 7. Esa. 33. 22. by his word and spirit, for their saluation and the glory of God, Esa. 32. 15. and 59. 21. 1. Thess. 1. 5.

21. The enemies of Christ are Sathan and all his Angels, with all their workes, to wit, sinne and death, Gen. 3. 15. Eph. 2. 2. 2. Cor. 4. 4. 2. Cor. 6. 15 to which wee must adde all wicked men, who bee the instruments of Sathan, Ioh. 8. 44. 1. Ioh. 3. 8. amongst whom the Antichrist of Rome is chiefe, 2. Thess. 2. 3. These enemies Christ hath already ouercome in his owne person, Eph. 4. 8. Col. 2. 14. Ioh. 12. 31. he doth daily bridle and repress by his wisdome, power, word and spirit

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rit, Luk. 10. 11. 9. Luk. 2. 34. Reu. 12. 5.  
and 2. 27. 2. Cor. 10. 4. 5. and he will perfectly subdue at the day of iudgement, 1. Cor. 15. 25. adiudging the deuill and all his partakers to eternall condemnation, Mat. 25. 46. and vtterly abolishing sinne and death. 1. Cor 15. 26. Further is to bee noted, that Christ as a Mediatour in the execution of his Kingly office doth outwardly call some wicked and vngodly men, Mat. 22. 1. 14. and 20. 16. prescribe a law how they ought to walke. Iam. 4. 12. bestowe many good things vpon them both spirituall and temporall, though not such as accompany saluation. Heb. 6. 4. 5. Mat. 13. 19. 20. 21. Luke 8. 13. 14. Iob. 22. 18. and inflict diuers punishments vpon them, in this life and the life to come, for their sinne and disobedience, Matth. 13. 12. and 25. 28. Esa. 6. 10. 2. Thess. 2. 10: 11. Luk. 16. 23.

22. Christ doth not onely by his word call his elect to faith, repentance, and the participation of the Couenant of grace, Mark. 1. 14. 15. Matth. 11. 28. but hee doth also effectually mooue them by his Spirit to repent and beleue, Psal. 110. 3. 2. Thess. 2. 13. 14. Eph. 3. 16. 17.

33 The functions of Christs Kingly office,

office appearing to the gouernment of his elect, are; first the prescription of lawes, according to which his subiects ought to beleue and liue; which stands not onely in appointing the faithfull by the ministerie of his word to liue godly, iustly and soberly; but also in writing his Law in their hearts by his holy Spirit; and enabling them by the same Spirit to doe in some measure what hee requireth, Tit. 2. 11. 12. Ier. 31. 33. Ezech. 36. 27. Ioh. 1. 16. (2) The communication and bestowing of all good things vpon them appertaining to this or a better life, so farre as hee knowes it needfull or profitable: vnder which we are to comprehend the remoouing of things hurtfull, and the defending of his subiects against them, Ps. 68. 18. Iam. 1. 16. 17. Psal. 23. 1. 2. 3. 1. Cor. 12. 8. 9. 10. 11. Eph. 1. 7. Act. 26. 18. Matth. 9. 6. Gal. 4. 4. 5. Rom. 8. 15. 16. 2. Cor. 12. 9. Phil. 4. 13. Luke 22. 32. Ioh. 17. 11. 12. 22. 23. 1. Ioh. 4. 4. Gen. 9. 26. 27. Psal. 81. 13. 14. Act. 4. 16. and 5. 13. Psal. 34. 9. 10. Tit. 1. 15. Rom. 14. 14. 15. Esa. 27. 7. Ier. 46. 28. 3. The receiuing of his elect vnto himselfe, and the giuing of eternall life vnto them, ha-  
uing



ning pronounced sentence on their side,  
 Matth. 25. 46.

2. What benefits doe we receive by the  
 death and resurrection of Christ?

A. We are redeemed from the guilt,  
 1 punishment and power of sinne, &  
 shall be raised up at the last day, 1 Col. 1,  
 14. m Luke 1. 74. Tit. 2. 14. 1 Cor. 15  
 13.

Expos. 24. Christ hath paid our debts,  
 and answered whatsoever the Law did  
 require at our hands, 1. Pet. 2. 21. 24. &  
 laid downe his life according to the will  
 of his Father, Ioh. 10. 15. so that the law  
 hath nothing against vs, Col. 2. 14. Christs  
 death must needs be acceptable, Eph. 5:  
 2. and consequently wee are not bound  
 ouer to punishment;

25. Punishment is inflicted because of  
 sinne, Iob. 4. 8. Prou. 22. 8. and 28. 18.  
 Hos. 10. 13. and 14. 1. being freed from  
 sinne, wee are not liable to iudgement,  
 2. Sam. 12. 13. Ier. 4. 14. Ezech. 18. 32. It  
 stands not with the iustice of God, be-  
 ing once fully satisfied, to require a se-  
 cond payment at our hand. Gen. 18. 25:  
 Matth. 3. 17: neither will it stand with  
 his glorious mercy, the honour of Christ  
 who

who is a perfect Redeemer. Tit. 2: 14. the price of his blood. 1. Cor. 6. 21. nor with our faith in praying for full pardon of all our debts. Matth. 6. 12. or our peace with God, Rom. 5. 1. nor yet with right reason, that the guilt of sinne should be remoued, and yet punishment for sinne inflicted.

*Q. How are we redeemed from the guilt and punishment of sinne?*

*An.* God the Father accepting the death of Christ, as a full rancome and satisfaction to his iustice, doth freely discharge & acquite vs from all our sinnes. Rom. 3. 24. 25. Col. 1. 14. Eph. 1. 7.

*Q. How are wee redeemed from the power and tyranny of sinne?*

*A.* Christ by his death killeth sin in vs, and by his resurrection doth quicken vs to newnes of life. Ro. 6. 3. 4.

*Expos.* 26. Christ by his death did conquer sinne; and the old man in vs, is truely said to be crucified dead, and buried in and with the body of Christ, wee being ingrafted into the similitude of his death, Col. 2. 12. 20.

27. Having communion with Christ in his life, wee are raised vp to a spirituall life,

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life, Rom. 8. 11, and haue our conuerſa-  
tion in heauen, Phil. 3. 20. But this life is  
onely begun heere, and groweth by de-  
grees, being perfected in heauen.

*Q. What are the benefits of Christs as-  
cenſion?*

*An.* The leading p of captiuitie cap-  
tine, the giuing of gifts vnto men, the  
powring his ſpirit vpon his people, and  
preparing a place for them, p Eph. 4. 8,  
11. q Aēt. 2. 16. 17. r Ioh. 14. 3.

*Q. What are the benefits of his interceſ-  
ſion?*

*A.* The perſons of the faithfull do al-  
waies remaine iuſt, & their works acceptable in the ſight of God; hereby alſo  
they are defended againſt the accuſati-  
ons of all their enemies 1. Pet. 2. 5. Genſ  
4:4. Exod. 28. 38.

*Q. How will the knowledge of theſe  
things worke in the hearts of him whom God  
ſaues?*

*A.* It brings him to a ſerious & conſi-  
deration of his owne eſtate, to grieue  
for ſinne, and the feare of Gods diſplea-  
ſure, whereby the heart is broken  
and humbled. r Ier. 8. 6. 7. Luke 15. 17.  
u Aēt. 2. 37. w Aēt. 9. 6.

*Expoſ.*

*Expos.* 28. The heart is broken and humbled, when it is cast downe with the sight of sinne, Psal. 51. 17. bruised with the weight of Gods wrath, and melted away for feare, Psal. 119. 120. 1. King. 22. 19. knowing that God hath aduantage against him, and that he is worthy to be condemned.

*Q.* What else will this knowledge worke?

*A.* It will bring x a man<sup>29</sup> to confesse his sinne, highly to y prize Christ, and hunger<sup>30</sup> after<sup>2</sup> him, vntill he obtaine his desire, x Luk. 15. 18. y Matth: 13. 44. z Esa. 55. 1. Ioh. 7. 37.

*Expos.* 29. Hee will acknowledge his sinnes to God as particularly as hee can. 1. Tim. 1. 13. & with sighes and groanes, for pardon and forgiuenesse, Rom, 8. 26.

30. Hunger after Christ must bee feruent, as a thirstie man longeth for drinke; and continuall, neuer giuing ouer till the desire be obtained. With this desire there is alwaies ioyued an high prizing of Christ & an aduised willingnes to forgoe all things for Christs sake, Phil. 1. 22. 23. with 3. 7. 8.

*Q.* How are we made partakers of Christ  
with



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with all his benefits?

A. By 1 faith alone, <sup>a</sup> Ioh. 3. 16, and  
1. 12. Act. 13. 39.

*Expos.* 1. By faith alone we are ingrafted into Christ, Rom. 11: 20. receiue him, Ioh. 6. 56. haue communion with him, Reu. 3: 20. and so are made partakers of all his benefits, Ioh. 3. 36. also faith is the condition of the couenant of grace. Act. 16. 31. Iohn: 3. 18. Mar. 16. 16. Ioh. 20. 31. Rom. 4. 3. 5.

2. What is faith?

An. A resting <sup>b</sup> vpon Christ alone for saluation. <sup>b</sup> Psal. 2. 12. Act. 16. 31.

*Expos.* 2. Bare assenting to the truth of Gods Promises, vpon the credit of the reuealer, is not true and iustifying faith; Matth. 21. 32. Ioh. 2. 23. Luk. 24. 25. Luk. 8. 13. but when the poore soule doth cast it selfe vpon the free promise of God made in Iesus Christ, for pardon of sin, it doth truely belecue, Act. 9. 42. Ioh. 14. 1. Ioh. 5. 24. with Rom. 4. 5. Ef. 28. 16. with Rom. 9. 33. Act. 18. 8. with Rom. 10. 10. 11. This faith is certaine, Mar. 16. 18. though mixed with many doubtings Luk. 1. 18. and 17. 5. Mar. 9. 24. and continuall, Luk. 22. 31. 32, though often shaken,

shaken, Luk. 24. 21. A full perswasion seemes rather an effect of a strong faith. Rom. 4. 21. than the nature of true faith. Joy is a fruit of faith. 1. Pet. 1. 8. Act. 8. 6. 7. 8. Rom. 5. 4. but not an inseparable companion thereof; a man may haue true faith, and feele little or no comfort; Psal. 22. 1. and 31. 10. and 77. 2.

*Q. What is the ground of faith?*

*An.* The free 3 promises of e God made in Christ, concerning the forgiveness of sinnes, and retenal righteousness, e Rom. 4. 18. Heb. 11. 1.

*Expos.* 3. Temporall blessings, Eccl. 9. 1. 2. ciuill vertues, Luk. 18. 12. 13. 14. a generall notice that Christ will saue the elect, Matth. 13. 20. 21. sense, reason, experience, feeling, Psal. 10. 1. and 51. 12. are not the grounds of faith; but only the promises, which God of his grace hath made vnto vs in Christ, which ought to be receiued, because God that cannot lie hath spoken them, Tit. 1. 2. 2 Tim. 2. 13.

*Q. How is faith wrought in vs?*

*A.* Inwardly by d the 4 spirit as the Author, outwardly by the e preaching of the Word, and s Catechising, as the instru

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instrument thereof. <sup>d</sup> Act. 16. 14. <sup>e</sup> Rom.  
10. 14. Heb. 5. 11. 12. and 6. 1. 2.

*Expos.* 4. Faith is the gift of God, Phil.  
1. 29. and a grace supernaturall: a man  
of himselfe can no more belceue, then a  
corrupt fountaine can send forth sweete  
waters. 1. Cor. 2. 14.

5. By Catechising vnderstand a pure,  
plaine, brieft, and orderly instruction  
of the people in the chiefe grounds of  
Christian religion, 1. Cor. 2. 4. 1. Cor. 3. 1.  
1. Pet. 3. 15. Heb. 6. 1. 2. Rom. 6. 17. so  
that the people may clearely and mani-  
festly see the way vnto saluation, and  
may know how to make vse both of  
the Lawe, and of the Gospell, for their  
humiliation and comfort, vnderstan-  
ding how one thing dependeth vpon  
another, goeth before, or followeth af-  
ter.

Hereby Christian are inabled to re-  
ferre that which they read to some head,  
readily to apply what they heare to fit  
purpose, try it, and haue it in readines, in  
the time of neede. In a word to profite  
by the publique ministerie. Heb. 5. 11. 12.  
and to know how to goe forward in  
godlines, in an holy methode. To say

H

nothing

nothing, that Catechisme is profitable to inform the iudgement, reforme the affection, and quicken both, to the duties of a Godly life.

*Q. How doth the Word worke faith in vs?*

*A.* By shewing vs <sup>f</sup> our miserie, and the true <sup>g</sup> meanes of our recoverie, encouraging vs <sup>h</sup> being & humbled, to receive the promises of the Gospel. <sup>i</sup> Rom. 7. 7. Gal. 3. 22. <sup>g</sup> Gal. 4. 4. 5. <sup>h</sup> Matth. 11. 28. <sup>i</sup> Es. 61. 1, 2. 3. <sup>j</sup> Reu. 22. 17.

*Expos. 6.* The word commandeth the humbled to beleeue, promisetli them comfort, Matth. 9. 13. Luke 15. 32. setteth forth the necessity, and excellency of faith Ioh. 3. 18. 36. the danger of vnbeliefe, Mar. 16. 15. Ioh. 12. 48. Act. 13. 46. the tender mercies and compassions of the Lord, Psal. 103. 8. 12. and how hee inviteth, perswadeth, and intreateth him to beleeue, 2. Cor. 5. 20.

*Q. How doth the Spirit worke by the word?*

*A.* It doth teach vs wisdom<sup>e</sup> to apply things generally spoken particular<sup>l</sup>ly to our selues, secretly vpholdeth <sup>k</sup> against despaire, stirreth vp <sup>l</sup> in vs good desires



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desires doth m soften the heart, & draw  
n vs to call vpon Christ for saluation,  
before we o haue the feeling of comfort,  
i Ezek. 36. 27. 31. k Psal. 51. 12. l Ph. 2. 13.  
m Ezek. 11. 19. and 36. 26. n Ioh. 6. 44.  
o Math. 11. 28. 29.

Q. By what meanes is faith increased?

A By 7 hearing q the same word  
preached or Catechised, & likewise by  
earnest 8 prayer. p 1. Pet. 2. 2. q Luke 17.  
5.

Expos. 7. Hearing the Word preached,  
is ordained of God as a meanes to in-  
crease knowledge, Matth. 15. 10. Pro. 1.  
5. and 8. 33. Psal. 73. 16. 17. 1. Cor. 1. 21.  
and 14. 24. 25. to rectifie the iudgement  
to giue counsell in doubtfull cases, Psal.  
119. 24. Psal. 73. 16. 17. to perfect the  
faith of the weake, Rom. 10. 8. 1. Thess.  
3. 10. to make stable the strong, Act. 20.  
32. Rom. 1. 11. 12. to comfort them that  
are in heauiness. 1. Thess. 2. 11. and 3. 2.  
and 5. 14. to raise them that are fallen,  
2. Sam. 12. 12. 13. Gal. 6. 1. to call backe  
them that wander. Es. 30. 21. to stirre vp  
the graces of Gods Spirit, Cant. 4. 16.  
2. Pet. 1. 13. to refresh the soules of the  
Saints with sweete and heavenly conso-

lations, Cant. 1. 1. Psal. 119. 162. Col. 2. 2. and to build both weake and strong vnto perfect holines. Eph. 4. 11. 1. Pet. 5. 2. 1. Tim. 4. 16. Iam. 1. 21.

8. As liberty to pray is a sweete priuiledge, Eph. 2. 18. because thereby wee doe, and may continually commune with the Lord after a familiar manner, 2. Sam. 7. 18. Ps. 5. 12. 3. & lay open our griefes into his bosome, 1. Sam. 1. 15. Psal. 130. 1. 2. and 61. 1. 2. we doe testifie our dutifull affection to him, Luke 15. 18. and become helpers to others. Rom. 15. 30. Ph. 1. 19. 2. Thel. 3. 1. Col. 4. 12. so it doth adde strength to faith, Luke 17. 5. for it giues life to the graces of God that are in vs: by it we obtaine at the hand of God what good we stand in neede of, Matth. 7. 7. Isai. 65. 24. wee grow better acquainted with God, Gen. 18. 23. 27. Iam. 4. 8. we fight manfully against corruption, Eph. 6. 18. and learne to direct our selues in a godly life: By it crosses are preuented, remooued, or sanctified Ps. 34. El. 37. 1. 6. all things are sanctified 1. Tim. 4. 5. and we kept that we fall not into temptation; Matth. 26. 41. yea often wee obtaine much more good then wee desire

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desire or expect, 1. Kin. 3. 13. Eph. 3. 20.  
So that prayer is a key to open the doore  
of Gods treasure-house, Matth. 7. 7. a  
present remedy to an oppressed minde,  
Psal. 6. 1. 8. and 31. 21. 22. a preseruer of  
the godly minde, 2. Thess. 3. 5. a giuer of  
strength to the weake, Ephes. 3. 14. 16.  
and an especiall meanes to make a man  
fit to liue in euery estate, Col. 1. 9. 10.

Q. How must we beare that we may get profit

An. 9 With reverence, & meeknes 10,  
 10y, 11, & longing 12 desire v to learne,  
 and w giuing 13 credit to the truth. Ef. 66.  
 2. 1 Iam. 1. 21. & Matth. 13. 44. u1. Pet. 2. 2.  
 w Heb. 4. 1. 2.

*Expos. 9.* Reuerence is an affection of the heart, arising from an apprehension of Gods Majestie, and our owne vilenes whereby wee are prepared to heare the word with humilitie, feare and attention, Act. 10. 33. 1. Theff. 2. 13. Ioh. 12. 48. and 11. 28. Heb. 11. 28. Iob. 42. 5. 6. Psal. 62. 11. Act. 16. 14.

10. Meckenesse is an affection, whereby wee are contented to beare the rebukes of the Law, and to haue the duties of the Word to bee pressed vpon vs. 1. Sam. 3. 17. 2. King. 20. 19. Psal. 25. 9. 12.

Heb. 13. 22.

11: Joy is a delight of the soule for some good thing that is present, A&.8.8; Exod.6.9.

12. A longing desire to learne, is an eager appetite to bee further acquainted with the knowledge of the truth, that we may reape fruite, and benefit by the same, Pro. 27.7. Pro. 2.3:4.9. Psal. 119. 34:35. 40.

13: To giue credit to the truth, is to beleeue the whole truth and euery part of it, as true and certaine, both to others and to our selues, so as we expect the benefit promised therein, and the effecting and making good of whatsoeuer is there spoken, 2.Chron. 20.20. Esa:7.9.

2. How else?

A. We must x meditate 14 of that we heare, apply it to our selues, conferre ofy it with 16 others, and with diligence 17 set about the practise of what is required. x Psal. 1.2. and 119. 1.4. 15. y Ioh. 4. 53. z Esa. 2.3. Luk. 2.15.

Expos. 14 Meditation is the very life of reading & hearing 1. Tim. 4. 15. and it is a separation of our selues purposely from other matters, that we may seriously

ly



ly thinke of what hath been taught, Gen. 24. 63. that it may be setled in the mind, and worke vpon the affections, Ier. 8. 6 for which end we must ioyne examination and prayer. Luk. 18. 1.

15. To apply the word to our selues, is to lay it to our heart as concerning vs, 1. Cor. 11. 28. 2. Cor. 13. 5. that the commandements may guide vs, the threatenings may humble vs for sinnes past, 2. Sam, 12. 12. 13. and 24. 10. and affright vs from sinne to come, the exhortations may incite vs to our duty with cheerfulness, Ecc. 12. 11. and the promises may be for our support and comfort, whether they bee in plaine speeches, or mysticall prophesies Psal. 119. 71. 72. 52. ver.

16. Wee must communicate to others what we haue learned, and learne of others what wee are ignorant of, doe not well vnderstand, or haue forgotten; and by admonition, exhortation, and comfort helpe to strengthen and edifie one another, Heb. 3. 13. Iob. 16. 4, 5. Rom. 1. 11. 12. Leu. 19. 17. Prouerbs 27. 6. 1. Thess. 5. 11, 14. Iud, verse 20.

17. Inwardly wee must heartily desire and striae, and outwardly we must bee

carefull without delaies to take all opportunities of doing the good that God requireth. 2. Chron. 17. 6. and 19. 3. and 27. 6. Luke. 8. 15. being humbled for negligence and sinne past, watching and fighting against corruption for the time to come, 1. Cor. 9. 26. 27. cherishing one another with besitting comforts, Esay 40. 1.

*Q. What is prayer?*

An. It is: a calling upon God in the name of Christ with the <sup>a</sup> heart, & sometimes with the <sup>a</sup> voyce, according to <sup>b</sup> his will for our selues and others. Exod. 14. 15. 1. Sam. 1. 13. 15. <sup>b</sup> 1. Ioh. 5. 14.

*Expos.* 1. The Commandements, Psal. 105. 4. and 81. 10. Esa. 55. 6. 1. Thess. 5. 17. Rom. 12. 12. promises, Mar. 7. 7. and 21. 28. Mar. 11. 24. Psal. 91. 15. Es. 65. 24. Ier. 29. 12. Esa. 49. 17. Ioh. 16. 23. threatenings of the Lord, Zeph. 3. 12. Ezech. 22. 30. 31. Dan. 9. 13. 14. Matth. 26. 41. the examples of Christ himselfe, and all his Apostle. Luk. 3. 21. and 9. 18. 29. Act. 1. 14. 24. and 2. 42. and 4. 24. and 9. 11. 14. 2. Tim. 2. 19. 22. our own necessities, Iud. 3. 9. 15. and 4. 3. Esa. 26. 16. Psal. 18. 6. Phil. 4. 6. and successe of prayer, Ps. 120. 1.  
Psal,

Psal. 3. 4. Psal. 32. 5. 6. are sufficient motives and reasons to induce vs to the practise of this duty.

2. It is lawfull to vse the voice in prayer, to quicken our dulnesse, to inflame our deuotion, preuent rouings, and to edifie our brethren, Zeph. 3. 9. Psal. 88. 1.

*Q. To whom must we pray?*

Ans. To 3. God alone in the name of Christ. c Ioh. 16. 23. Col. 3. 17.

*Expos.* 3. God onely is euery where present, Ier. 23. 23. 24. knoweth all hearts, 1. Kin. 8. 39. Ier. 17. 9. Psal. 94. 9. 10. heareth all prayers, Neh. 1. 6. Psal. 65. 2. Pl. 66. 19. 20. is most able to helpe, Pl. 57. 2. Eph. 3. 20. prayer is a diuine worship, Psal. 50. 15. and 44. 20. 21. a spirituall sacrifice. Mal. 1. 11. Psal. 141. 2. Reu. 8. 4. and 5. 8. Exod. 22. 20. and in God only we ought to beleeue, Ioh. 14. 1. therefore hee only is to bee called vpon, Rom. 10. 13. 14. as the very Hea-then saw by the light of nature. Ionah 1. 5.

4. To pray in the name of Christ, is not rudely and customarily to say these words, Through Iesus Christ our Lord, &c. but in the confidence of the merits and

and intercession of Christ, to call on our heavenly Father, Dan. 9. 17. Since the fall of man, none are called to come to God or haue promise to speed, but in the name of a Mediator, Ioh. 14. 6. Heb. 4. 16. 1. Tim. 2. 5. 1. Ioh. 2. 1. Rom. 8. 33. Hebr. 7. 25. in Christ alone wee haue access to the throne of grace, Eph 2. 18. and 3. 12. Angels or Saints departed doe not present our prayers before God: for Christ onely is our Mediator and high Priest, who getteth our prayers acceptance before God, Heb. 1. 3. and 4. 14. Reuel. 8. 3. and to present our prayers before God, and to procure them acceptance with God, is in phrase of Scripture all one, Dan. 10. 12. Act. 10. 4. 31.

*Q. Ought we not in prayer to make particular confession of our sinnes?*

*An.* Yes so farre as we d can come to the knowledge of them, & this we must doe with grieffe, & hatred, and shame, freely & accusing and condemning our selues before God, with g broken and contrite hearts. 1. Sam. 12. 19. Ps. 19. 13. e Neh. 8. 9. f Neh. 9. 33. g Zach. 12. 10.

*Expof. 4.* Sorrow for sinne must bee hearty and continuall, and as much as  
may



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may be particular, Psal 103. 4. especially for the sinnes which haue made great breaches in the soule, Psal. 51. 1. 2. 4. yea, sinne should be one chiefe sorrow.

5. The soule should abhorre sinne, especially for the loathsomnesse of it, Ps. 97. 10. Psal. 119. 163. Iob. 42. 6. Amos 5. 15. darkening Gods glory, Gen. 39. 9. breaking his law, soiling all it toucheth, 2. Cor. 17. Iam. 1. 21. Hag. 2. 12. 13.

6. God is infinite in Maicstie, Psal. 86 10. and of pure eyes, Hab. 1. 13. a man therefore should blush at the remembrance and confession of sinnes before God, Ezra. 9. 6. and Dan. 9. 7. seeing his face would bee covered with shame, if a man should know them,

*Q. What are the parts of prayer?*

*An. Petition and thanksgiving.*

*Q. What is Petition.*

*A. It is a Prayer, wherein we desire the preventing or removing of things hurtfull, and the obtaining of things needfull, either for this life, or that which is to come, h Esay 37. 20. Mat. 6. 13. i Psalme. 6. 1. 2. 3. 4.*

*Q. How may we make our requests that we may be heard?*

*A. With*

A. With k<sup>nd</sup> vnderstanding<sup>6</sup>, l<sup>o</sup> feeling<sup>7</sup> of our wants<sup>8</sup>, seruency<sup>9</sup>, reuerence,<sup>10</sup> hope to<sup>10</sup> speede, and p<sup>ro</sup>loue<sup>11</sup>. k<sup>1</sup> 1. Cor. 14. 15. l<sup>1</sup> Mat. 11. 28. m<sup>1</sup> lam. 5. 17. n<sup>1</sup> Eccl. 5. 2. o<sup>1</sup> 1. Tim. 2. 8. p<sup>1</sup> Mat. 6. 14. Mar. 11. 25.

*Expof.* 6. Blinde deuotion is not pleasing to God, Prou. 19. 2. A&. 17. 22. 23. 24. Ioh. 3. 22. who requireth to be serued with the minde, Mat. 22. 37. Luke. 10. 27. We must therefore know the will of God, appearing by his commandements, promises, threatnings, and the approoued practises of the Saints; that we must desire and pray for, and onely so as wee know Gods words doth warrant vs. 1. Ioh. 5. 14. Our words, matter, and meaning in prayer, are meete to be vnderstood.

7. In prayer we should feeble sinne as a burthen, Ier. 31. 18. Esay 63. 17. and bee pinched with our want of grace, Psal, 51. 10; 11. 12. lam. 1. 5. which ariseth from a consideration of Gods iudgements due to sinne, Ezra. 9. 6. 7. and of the necessity of sauing grace, Luke 17, 5; 2. Cor. 12. 9.

8. As the things we begge are more or lesse excellent, and of fit vse for vs, so wee must be more or lesse eager to obtaine;

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taine, Psal. 51. 1. 2. 3. 9. and 86. 1. 2. 3. 4. which ariseth from a consideration of the necessity and excellency of what we desire, Pla. 79. 8. 9. and 86. 1. Psal. 102. 13. 14. as also from a burning zeale of Gods glory, and hearty loue of our brethren, Esa. 62. 1. Psal. 122. 6. 7. 1. Opposite hereunto is hypocrisie & vaine babling, Matth. 6. 5. 6. 7.

9. Considering Gods excellent Maiesty, we may not rashly conceiue or vtter any thing before him, but with reuerence; Gen. 18. 27. 30. 32. which is an vnfaigned abasement of the minde proceeding from a consideration of Gods diuine Maiesty, and our owne indignity Luk. 15. 21. Gen. 32. 10. Est. 9. 6. Heb. 12. 28.

10. Hauing a promise from God that hee will grant our requests, Psal. 34. 19. Es. 30. 19. and 58. 9. we must belecue his word, for he is true and faithfull, Heb. 11. 1. 2. Tim. 2. 23. If hope to speed accompany not our prayers, they are vaine, Iam. 1. 6. but yet this hope is weake, feeble, and many times seemes to be overwhelmed in the godly, Psal. 13. 1. 2. and 31. 22. and 77. 7. 8. 9.

11. By loue is meant, that we must forgiue our enemies, and carry an hearty affection to the children of God, Eph. 4.

32. Col. 3. 12. 13. 18. Luc. 3. 9. 14. 32.

*2. What is thanksgiving?*

A It is a prayer wherein we render thanks to God for his generall goodnesse, and also particular fauours, 1. Sam. 2. 1. 1. Psal. 136. 1. & 1. Psal. 103. 1. 2. 3. 4. 5.

*Expos.* 12. Motiues to this duty there be many. It is an excellent, Psal. 92. 1. ancient Iob. 38. 7. spirituall dutie, Heb. 13. 15. Col. 3. 16. 1. Pet. 2. 5. to bee continued in Heauen when other duties cease, Reu. 19. 3. 4. 5. acceptable to God, 1. Thess. 5. 18. psal. 147. 1. comely for the Saints, Psal. 33. 1. and 147. 1. practised by the Angels, Luke 2. 13. setting on worke all the graces of God in vs, Ps. 103. 1. 2. 3. the end of Gods benefits. Psalme 13. 6. & 118. 29. of our life, and all our seruices, Esa. 8. 19. and the ready way to obtaine what we stand in need of, Ps. 50. 23. The meanes of true thankfulness, are a due consideration of our owne vilenesse, and a serious meditation and remembrance of Gods benefits, 2. Sam. 7. 18. 1. Chro.



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16. 16. 17. Psal. 103. 1. 2. 3. &c. 1. Sam. 25. 32. Gen. 24. 27. Luke 7. 15. Rom. 7. 25. with a perswasion that God hath in loue bestowed them vpon vs, Psalme, 118. 12. 14.

*Q. What things are required in Thanksgining.*

A. Loue to God and to his mercie, a desire to draw others to obey and glorifie God, and an endeavour to proceed in godlines our selues, & Psal. 118. 1. 2. v Psal. 126. 1. 2. and 104. 34. & Psal. 34. 11. and 66. 16. y Deut. 6. 10. 11. 1. 2. 1. 32 1. Sam. 12. 14.

*Q. What rule of direction is there, according to which wee ought to frame our prayer?*

Ans. The generall Direction is the word of God, the more especiall is the Lords prayer.

*Expos.* 1. The Lords prayer is so a direction, that it may be Lawfully, and laudably, vsed as a Prayer, Mat. 6. 9. &c. Luk. 11. 2. &c. Num. 6. 23. 24. Psal. 22. 1. and 92. 1. It is called the Lord prayer, because the Lord Iesus taught it to his Disciples, Luke 11. 12.

*Q. How many things are to be considered in*

in the Lords prayer?

A. Three, the Preface, the Prayer it selfe, and the Conclusion.

Q. Which is the Preface?

A. Our Father which art in heaven.

Q. What learne you out of this Preface?

A. That God is our <sup>a</sup> 2 Father by grace <sup>b</sup> and adoption, through Jesus Christ, <sup>c</sup> glorious in Paistry, <sup>d</sup> infinite in power, that both <sup>e</sup> can and <sup>f</sup> hath promised to helpe vs. <sup>a</sup> Esay 63. 16. <sup>b</sup> Rom 8. 15. 16. Gal. 4. 4. 5. <sup>c</sup> Psal. 47. 2. <sup>d</sup> Ps. 115. 3. <sup>e</sup> Eph. 3. 20. <sup>f</sup> Psal. 50. 15.

Expos. 2. There is no Christian so poore, weake, or vnworthy in his owne eyes, but hee is allowed to call God Father, Ier. 3. 19.

Q. What are you to consider in the Lords Prayer it selfe?

A. Sixe Petitions, and a Thanksgiuing.

Q. Which is the first petition?

A. Hallowed be thy Name.

Expos. 3. To hallow, is nothere of vn-holy or prophane to make holy, 1. Cor. 6. 10. 11. But to set apart to an holy vse, Exod. 20. 8. or rather to acknowledge, confesse, and professe holily the Name of

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of God, Matth. 11. 19. Leuit. 10. 3. 1 Pet. 3. 15.

4. By Name, is meant God himselfe, Psal. 207. and 115. 1. his titles, Exod. 3. 14. 15. Psal. 83. 18. properties, Exod. 34. 5. 6. 7. ordinances, Psal. 138. 2. and 1. Tim. 6. 1. and works, Psal. 19. 1. iudgements Psal. 9. 16. El. 30. 27. mercies, Esay 48. 9. 10. 11. Ezek. 28. 26. or any thing wherby hee makes himselfe knowne, Exodus 20. 7.

2. What desire you of God in this petition?

An. That Gods infinite excellency may be magnified & by vs on earth, & in heart, & in word, and in 7. deed. g. Psal. 40. 16. and 115. 1.

Expos. 5. By an inward and faithfull acknowledgement, with confidence, feare, loue, hope, humilitie, patience, ioy and desire of his presence in heauen. Esay 8. 13. 1. Pet. 3. 15. Rom. 4. 20. Phi. 1. 20. 21. 22. 23.

6. By speaking good of Gods name to others, Psal. 34. 3. Deut. 32. 3. Psal. 105. 1. 3. and 145. 21.

7. By walking in holinesse and righteousness before God, Mat. 5. 16. Ioh. 15.

8. 1. Pet. 2. 32. patiently submitting our selues vnto his will, Iosh. 7. 19. constantly and vndantedly professing his truth, Psal. 119. 46. Ioh. 21. 19. and reforming our liues, if wee haue gone astray, Ier. 13. 16. Mal. 2. 2.

*Q. Which is the second petition ?*

*A. Thy kingdome, come.*

*Expos.* 8. Sathan hath his kingdome on earth, 2. Cor. 4. 4. Luke 11. 18. all men by nature being his bondslaues, Eph. 2. 2: 2: Tim. 2. 26. liuing in ignorance, error, impiety, and disobedience, Eph. 4. 18. and Christ hath his kingdome, Col. 1. 13. to wit, his Church, which is the company of mankind, 1. Pet. 2. 9. Eph. 5. 23. in heauen and earth, Ephes. 3. 15. Col. 1. 20. called from the world, Rom. 8. 30. vnto saluation thorough him, Act. 4. 12. in this world it is redeemed, called, sanctified, 1. Cor. 1. 30. after this life it is glorified, Mat. 25. 34. 2. Thess. 1. 10.

9. The gouernment which Christ exerciseth ouer all men, and all other creatures, Eph. 1. 21. 22. Heb. 1. 6. 7. is not here meant; but the speciall gouernment, which hee exerciseth ouer his Church, Eph. 5. 23. in this life, and the life to come.



come:

*Q. What doe you desire of God in this petition?*

*A. That* 10 *Christ would* h *conuert* such as be vnder the power of Sathan, irule in the harts of his chosen by his spirit here & perfect their saluation in heauen hereafter, h Cant. 8. 8. Act. 7. 60. i Eph. 3. 16. 17. k Phil. 1. 8. 9. 10. 11. 12.

*Expos. 10.* Particularly wee desire that God would send forth his Word, Mat. 9. 38. giue it free passage, Eph. 6. 19. Rom. 15. 30. 31. 32. powerfully accompanying it by his spirit, Deut. 33. 8. 10. 2. Cor. 10. 4. 5. to bring his chosen from the power of Sathan to God, Act. 26. 18. vp-hold such as be conuerted, Psal. 51. 12. Ioh. 17. 15. strengthen the weak, Cant. 1. 4. Luke 22. 31. 32. 2. Corin. 12. 8. 9, comfort the afflicted. Psal. 51. 12. Cant. 1. 1. recall the wandring, Psal. 119. 27. Luke 19. 10. and to make all growe in grace and knowledge, 2. Pet. 3. 18. Luk. 17. 5. and therefore that the same word may be continued, Gal. 2. 5. the Sacraments and discipline purely administred, 1. Cor 11. 23. 24. &c. 1. Cor. 5. 3. 4. 5. Heb. 3. 2. 3. 4. 5. 6. Heb. 8. 5. good ministers and

magistrates preferred, Deut. 33. 11. 2. Theff. 3. 1. 2. Psal. 20. 1. prospered, Psal. 122 6. 7. 8. 1. Tim. 2. 2. and increased, Lu. 10. 2. El. 49. 23. catechizing more used, 1. Cor. 3. 2. schooles for piety erected, and maintained, 2. King. 6. 1. 2. &c. Esay 62. 7. finally, that Christ would come to iudgement, Ren. 22. 20.

*Q. Which is the third petition?*

An. Thy 11 will be 13 done in earth, as it is in 14 heauen.

*Expos.* 11. Man by nature doth the will of the flesh, and Satan Eph. 2. 3. Ioh. 8. 44. but hee ought to desire and doe, not his owne will, Rom. 8. 6. Matth. 26. 39. but the will of God, Esa. 26. 8. Psal. 119. 5. 106.

12. The word of God reuealed in the old & new Testament is the will of God.

13. To doe Gods will is to obey it: Exod. 24. 7.

14. In Heauen the Saints departed; and the Angels obey the Lord; Heb. 12. 23. Psal. 103. 20. on earth men liuing are to bee obedient, Exod. 24. 3. 1. Sam. 15. 22.

*Q. What desire you of God in this petition?*

An.

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An. That whatsoeuer God willeth in his word, might be obeyed m cheerefully, n speedily, o faithfully, and constantly, by men on earth, as p Angels 15 do in heauen, l Exod. 19. 8. Rom. 12. 2. m Psal. 27. 8. and 4. 8. n Psal. 119. 32. 60. o Reu. 2. 10. p. Es. 6. 2.

*Expos. 15.* We particularly craue of God the knowledge of his will, Psalme 119. 18. 33. 34. Col. 1. 9. 10. suppression of our owne vile wils, Rom. 7. 24. faith in Gods promises, Ro. 1. 9. 12. constancy and chearefulnesse in our sufferings, Col. 1. 9. 11. an inward desire, care, and delight, Psal. 119. 36. 143. 145. an endeaour, and ability to walke in holines, Ps. 119. 112. 167. 168. Phil. 4. 13. In this life perfectly wee cannot doe the will of God, 2. Sam. 12. 9. and 13. 39. and 24. 10. 2. Chron. 35. 22. Luk. 1. 6. 20. as the Angels doe: But wee must desire, strīue after, and hope for perfection, Luke 13. 24. Phil. 1. 6. obeying with sincerity, Gen. 5. 24. and 17. 1. Mic. 6. 8. as the Angels doe though not in the same degree, 1. Cor. 1. 13. 9. 10.

*2. Which is the fourth petition?*

An. 16 Giue vs this 17 day 18 our 19 day,

ly 20 bread.

*Expos.* 16. All both poore and rich must pray, Giue vs; because we haue nothing but Gods free gifts; 1. Cor. 4. 7. Iam. 1. 17. haue title to nothing, but in Christ Iesus, Heb. 1. 2. with Rom. 8. 32. can keepe nothing but by the Lords licence, Iob. 1. 12. neither can any thing prosper with vs, but by his blessing, Deu. 8. 16. Pro. 10. 22. Psal. 127. 112. Hag. 1. 6. Esa. 3.

17. Wee may prouide for the time to come in a lawfull manner, when God giues opportunity, Eph. 4. 28. Gen. 41. 34. 35, &c. and 50. 20. 2. Cor. 12. 14. Act. 11. 28. But yet wee must euer waite vpon Gods prouidence. 1. Pet. 5. 7. Psal. 55. 22. both when wee haue the meanes, Pro. 3. 5. 6. and when wee want them, Esa. 28. 16. casting off distrust, excessiue, distracting, vnprofitable, and needlesse cares, Mat. 6. 25, &c. to the end.

18. Bread is said to be Ours; when it is gotten by iust and lawfull meanes, Eph. 4. 28. in a good and honest calling, Gen. 3. 19. our persons being accepted of God in Iesus Christ, 1. Cor. 3. 22. 23. for that which wee so possesse, is giuen

vs



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vs of God in loue and mercy.

19. By daily bread is meant bread for the supply of our present necessitie, or rather that which is fit for vs, or agreeable to our present condition, Pro. 30. 8. 9.

20. By bread is not meant the bread of life, which is Christ, Ioh. 6. 48. but all outward things, Pro. 27. 27. Ier. 11. 19; Pro. 39. 14. for our necessity, and Christian delight, Psal. 104. 15. Ioh. 12. 3.

*2. What desire you of God in this petition?*

*An.* That God would bestow on vs, all things necessary for this life, as foode, maintenance, &c.

*Expos.* 21. Here we pray for foode, and raiment, Gen. 28. 20. sleep, Ps. 3. 5. and 4. 8. fitting delights, Ps. 23. 5. Pro. 5. 18. 19. Gen. 21. 8. and 29. 22. and for contentation with our estates, Heb. 13. 5. 1. Tim. 6. 6. though they be meane, Phil. 4. 12. 1. Tim. 6. 8. resting on Gods prouidence, Prou. 16. 3. loue of iustice, Iob. 29. 14: faithfulness and painfulness in our callings, 2. Thes. 3. 12. ioy & thankfulness, Deut. 28. 47: and 8. 10. 11: and Gods blessing vpon them, Gen. 24. 12. Psal. 67. 1. 6. 7: and the sanctification of whatsoe-

uer wee enioy, 1. Tim. 4. 4. as also for  
 peace, Psal. 122. 7. 8. protection by the  
 Magistrate, 1. Tim. 2. 1. 2. seasonable wea-  
 ther, &c. 1. King. 8. 35. 36. Hosh. 2. 21.  
 Deut. 28. 12. valiant souldiers. 2 Sam. 13.  
 8. 9. 10. 1 to 39. learned and good Phisiti-  
 ans. Col. 4. 14. and wee pray against co-  
 uetousnes Psal. 119. 36. distracting cares,  
 Mat. 6. 34. distrust. Psal. 78. 22. discon-  
 tent with oure estate, 1. Tim. 6. 10. idle-  
 nesse, Mat. 20. 3. 6. oppression, in iustice,  
 carelesnesse, vniust warre, or whatsoeuer  
 doth vnlawfully hurt and impeach our  
 outward prosperitie.

*Q. Which is the fift petition?*

*An.* And <sup>22</sup> forgive vs our <sup>23</sup> trespasses  
 as we <sup>24</sup> forgive them <sup>25</sup> that trespass a-  
 gainst vs.

*Expof.* 22. To forgive sinne is to couer  
 it, put it away out of sight, and not to  
 impute it, or call to a reckoning for it.  
 Psal. 32. 1. 2.

23. Sinnes are called trespasses or debts  
 Mar. 18. 25. because we are bound to  
 make satisfaction for them, by suffering  
 the iust iudgement of God Luk. 11. 4.  
 Gen. 2. 17. if the diuine iustice bee not sa-  
 tisfied by another. Col. 1. 20.

20. Our

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24. Our forgiuing others is not a cause why God forgiues vs, Mat. 18. 32. 33. Col. 3. 13. 1. Ioh. 4. 10. 11. but a signe whereby wee are assured that God hath pardoned vs. Mat. 6. 14. 15. and 5. 23. 24. Mat. 7. 11.

25. The wrong that is done vnto vs (though not alwaies the damage, 2. Chr. 19. 6. 1. Tim. 5. 8. Eph. 29. Exod. 22. 1; 15. Act. 16. 37. comp.) we ought to forgiue, Mar. 11. 25. but the sinne being the breach of the diuine law, God onely can pardon. Psal. 51. 1. 4.

*Q. What desire you of God in this petition?*

A. That is God of his free mercie in Iesus Christ, would fully pardon all our sins, as we doe pardon the wrongs and iniuries wee receiue from other. 2. Esa. 43. 25. Psal. 103. 2. c. Luk. 11. 4.

*Expos. 26.* In this petition we acknowledge our selues to be miserable sinners, Psal. 40. 12. Psal. 25. 11. Ezr. 9. 6. and that wee haue no power to satisfie for sinne, Psal. 49. 7. 8. Act. 2. 37. 38. Ezech. 16. 4. 5 and that God is patient, bearing with vs so long. Lam. 3. 22. Psal. 145. 8. Psal. 86: 5. 15. and 103. 8. and mercifull, not giuing leaue onely, Dan. 9. 18. 19. 2. Chro. 7. 14.

7. 14. but commanding also to pray for pardon, Hos. 14. 1. 2. whereby hee giues hope of forgiuenesse: and hence wee are drawne to flee to the throne of grace, Ps. 86. 15. 16. Ioel. 2. 12. 13. for the full forgiuenes both of guilt & punishment, Ps. 51. 1. 2. Every day we sinne, Eccl. 7. 21. Job. 14. 4. and therefore euery day wee must pray for pardon, Ps. 55. 17. and our faith is weake, Luke, 24. 21. 22. 23. Rom. 14. 1. we must pray daily, that wee may haue greater assurance of our saluation. Luk. 17. 5. 2. Sam. 12. 13. with Ps. 51. 1. 2.

*Q. Which is the sixth Petition?*

*A. And 27 leade vs not into temptati-  
on, but deliuer 28 vs from euill.*

*Expos. 27. Forgiuenesse of sinnes, and  
griuous temptations are inseparable  
companions, Luk. 21. 22. 23. 24. 25. 26.  
Act. 9. 17. 23. 24. Temptation is any tri-  
all, whereby the heart is incited to sinne  
by Sathan, the world, or the flesh. 1. Thes.  
3. 5. Iam. 1. 14. Mat. 26. 41. God is said  
to tempt his seruants, to try and humble  
them, by offering occasions of sinne, sen-  
ding afflictions, and deferring to helpe;  
Deut. 13. 3. Deu. 8. 2. Gen. 22. 1. Ps. 10. 1.  
But this in respect of God is euer good,  
Matth*



Matth. 19. 17. Hab. 1. 13. Iam. 1. 13. Sathan, the world, and the flesh are said to tempt, by inciting alwaies vnto sinne, Sathan by inward suggestions 1. Chron. 21. 1. Iohn. 13. 2. and outward obiects, 2. Sam. 11. 23. Mats 4. 3. 48. The world by bad examples, Ier. 44. 17. or wicked perswasions; alluring or terrifying, Gen. 3. 6. and 39. 7. and Iob. 2. 9. 1. King. 13. 8. Mat. 16. 22. Act. 21. 12. The flesh tempteth, when wee are iuiced of our owne corruption, Obad. 3. Iam. 1. 14. 1. Pet. 2. 11. Temptation hath these degrees; suggestion, delight, consent and practice, Iam. 1. 14. To be led into temptation, is to bee overcome of temptation; so that Sathan doth preuaile against vs, and getteth the victorie, Mat. 26. 41. 1. Chron. 21. 1. God is said to lead into temptation, when in any tryall he doth forsake man, doth with-hold or withdraw from him his grace, suffer him to fall, 2. Chron. 32. 31. harden his heart, Exod 7. 3. and giue him wholly vp into Sathans power, and the full sway of his owne corrupt heart, Rom. 1. 24. 26. 28.

28. To deliuer is either to support vnder, or else to protect and defend from euill

euill, 2. Cor. 12. 9. By euill the power and poyson of sinne, Sathan, and the world is vnderstood Mat. 5. 37.

*Q. What desire you of God in this petition?*

*A. To be freed from 29 trials themselves so far as it wil stand with Gods good pleasure and alwaies from the euill therof, e that we faint not vnder them, or be foyled by them, d Mat. 26. 39. e Rom. 8. 28. 1. Cor. 10. 13.*

*Expos. 29. Here wee acknowledging the Lords power ouer our enemies that tempt vs, Zach. 3. 2. Iude. 9. and our owne frailty, Psal. 103. 14. 15. withall bewayling our pronensse to euill and corruption, Rom. 7. 24. 18. we desire God to bridle Sathan, 2. Cor. 12. 7. 8. kill sinne, Psalme 19. 13. support vs by his grace, Ephes. 3. 16. 1. Thes. 3. 13. stirre vs vp to be watchfull in prayer, Ephes. 6. 18. giue vs hope, patience, consolation. Col. 1. 11. 2. Thess. 2. 17. and a good issue out of all tryals Psal. 6. 4. that wee neither presume, nor despaire, Pro. 30. 9, and free vs from misery, so farre as may stand with his good pleasure.*

*Q. Which is the Thanksgiuing in this Lords*

*Lords is prayer?*

A ffoz thine is the 3<sup>o</sup> kingdome, the 3<sup>1</sup> power, and the 3<sup>a</sup> gloz, foz euer and euer.

*Expos.* 30. God is the right owner, and supream and absolute ruler ouer all things in heauen and earth, Gen. 14. 19. 1. Chro. 29. 11. Psal. 24. 1. 2; all blessings therefore are to bee craued at his hands, Psal. 145. 14. 15. 16. for whiche should subiects flee, but to their King; Psal. 70. 5. Psal. 2. 9; 10. 11. 12.

31. God can giue whatsoeuer we stand in need of, Mat. 7. 7. and 8. 2. strengthen vs against any sinne, 2. Tim. 4. 18. Jude. 24. and vnto any duty: Heb. 13. 21. and wee haue no strength but from him, 1. Chro. 29. 15. 16. 2. Cor. 3. 5. therefore we must call vpon him alone.

32. God ought to be glorified by vs in all things, Col. 3. 17. gaineth glory by hearing the prayers of his people, Ps. 79. 11. Ps. 50. 15. and 30. 11. 12. and for his glory will not deny them any thing that shall be good, Mat. 7. 11. Luk 11. 13.

*Q* Do not these words containe a reason also, why we beg the former blessings at the hands of God?

Answe:

Ans. Yea, for seeing the kingdome, power, and glory are the Lords we should call upon him in all our necessities.

*Q. Which is the Conclusion of the Lords Prayer?*

A. Amen, which is a witnessing of our faith, & desire of the things prayed for, Ier. 11. 5.

*Q. What doth Amen 33 signifie?*

A. So it is, or so be it. 1. King. 1. 36. Ier. 28. 6. and 1. 15.

*Expos. 33. Amen*, is sometimes a title of Christ, Reu. 3. 14. because of his faithfulness and truth in performing all promises, 2. Cor. 1. 20. In the beginning of sentences, it is an earnest asseueration, Ioh. 6. 26. Mat. 24. 47. Luk. 12. 44. But when it is added in the end of blessings, prayers, or imprecations, it implyeth both a desire of the things so to bee, and confidence that so it shall be, Numb. 5. 22. Deut. 27. 15. 1. Cor. 14. 16. Christ teaching vs to end our prayers with *Amen*, doth thereby admonish vs, both to desire grace of GOD, and to beleue that God presently heareth, and will certainly in due time grant our request; 1. Cor.



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14. 16. so that coldnesse, doubting, distrust are to be striuen against, 1. Tim. 3. 8. James 1. 6.

*2. What must wee doe after wee haue prayed?*

**A.** Obserue how<sup>34</sup> wee f speed, and what answer we receiue, f Psal. 3. 4. and 85. 8.

*Expos. 34.* Here wee must know, that God doth heare and grant our requests, when yet hee doth deferre to giue vs the sense thereof, *Esay* 64: 24. 2. *Sam.* 12: 13. with *Psal.* 51. 1. 2. *Dan.* 9. 22. 23. and 10. 12. 13. Also he doth not alway giue the particular thing wee aske, but what hee knowes best for vs, *Rom.* 1. 10. 2. *Cor.* 12. 7. 8. 9. *Heb.* 5. 7. Further we must take heed that wee limit not the Lord to our owne time, *Esay* 28. 16. nor yet receiue Sathans answer for the Lords: Sathans answer is either contrary to the word of truth; or if he speake the truth, it is to a wrong end, viz. despaire or prophane-nesse. Lastly, obserue that we speed well; when God giueth vs the same thing that we craue, being good, *Lam.* 3. 57. *Genes.* 30. 19. 22. and 20. 17. *Psa.* 21. 2. 4. *Exod.* 17. 11. *Iosh.* 10. 13, or another as fit, or more

more fit for vs, Gen. 17. 18. 19. Mar. 14. 35. with Heb. 5. 7. or more patience and strength to wayte, 2. Cor. 12. 7. 8. 9. Psal. 40. 1.

*Q* What benefit shall we gaine hereby?

*A.* It will stir vp the <sup>35</sup> heart to g<sup>36</sup> thankfulnesse, remoue <sup>37</sup> h<sup>38</sup>z<sup>39</sup>nd<sup>40</sup>lnesse & <sup>37</sup> negligence strengthen, <sup>38</sup> our <sup>i</sup> faith, and inflame <sup>39</sup> our hearts g<sup>40</sup> with <sup>k</sup> zeale, ioy and loue, g<sup>41</sup> Psal. 31. 21. 22. h<sup>42</sup> Psal. 88. 13. and 4. 1. 2. i<sup>43</sup> Psal. 4. 3. Psal. 116. 1: k<sup>44</sup> Psal. 28. 6. 7.

*Expos.* 35. The hearing of our holy prayers is a pledge of Gods loue, and a sweet and comfortable testimony of his mercie, Psalme 31. 21. 22. prouoking the heart cheerefully to praise God, Psal. 30. 8. 10. 11. 12.

36. When God answereth our prayers, the light of his countenance shineth vpon vs, and this reuiueth the dull spirits, Psal. 116. 6. 7. 9. 2. Sam. 7. 27.

37. Experience of good receiued from God, and begged in prayer, doth quicken vs thereunto, Psalme 68. 6. 7. and 116. 1: 2:

38. God is vnchangeable, so that former mercies giuen doe assure vs of future

ture, blessing, Psal. 61. 5. 6.

39. Though our hearts are cold by nature, yet the sight of Gods loue doth mooue vs effectually to loue the Lord againe, Psal. 145. 18. 19. 20. 21.

*Q. What must we doe if God answer vs not the first or second time?*

**A.** Examine 40 how wel praye in continue 41 feruent therein waiting vpon the Lord untill wee speed Iame. 4. 3. Luke 18. 1. Hab. 2. 3. Psal. 5. 3.

*Expos.* 40. Sometimes wee aske and receiue not, because wee aske amisse; ignorantly, rashly, coldly, with wearinesse, distrustfully, and without loue, Iob. 27. 9. Prouerb. 21. 13. asking either things not good. Mat. 20. 21. 22. Luke 9. 54. 55. or not fit for them for whom wee pray; or to a wrong end. But here obserue, that they pray well that take notice of their wants in prayers: Psalme. 31. 22. and sometimes the childe of God prayeth best when hee knoweth not that he prayeth at all. Rom. 8. 26. Also God sometimes giueth vs what we pray for, when wee pray, but coldly. Marke 9. 22. 24. 25. that he might encourage vs to pray; and denies vs sometimes when wee pray fer-

uently, that wee might not trust to our prayers. Psal. 22. 2:

41. God for a time may deny what we aske, Psal. 6. 3. and 13. 1. that hee may exercise our humilitie in regard of our wants, Lam. 2. 44. Iud. 10. 13. 14. our faith and patience in waiting, Matth. 15. 22. 23. 24. 26. 27. 28. and trie our obedience, whether we will in conscience obey, though we want the comfort promised. Psal. 44. 17. 18. 19. 26. Moreouer, he deferreth to helpe for a season, to quicken vs to prayer, make vs know our selues, carefully preserue his graces when once we haue them, and doe vs good in the latter end, Iud. 20. 26. we should not then be faint-hearted, but hold out vnto the end, being supported with faith, hope, and loue, Psal. 40. 1. and. 37. 7.

*Q. Who ought to pray?*

A. Though God require it of all men vpon earth, yet it more specially belongeth to the members of the Church militant, Matth. 7. 7. 8. Ps. 14. 2. p Ioh. 16. 23. 26.

*Q. Who can or may pray with hope to speede?*

A. Onely they that depart from iniqui.



iniquitie. 9 Psal. 66. 18.

*Expos.* 42. Such onely as feele the burden of sinne, and haue a desire to be eased are called to come vnto Christ; and haue a promise to find good successe, Es. 55. 1. Matth. 11. 28. Others doe but mocke God; Psal. 78. 34. 35. 36. neither can they pray with the graces required as faith, reuerence, feruency, loue &c. so long as they loue wickednesse, Zach. 12. 10. 2. Tim. 2. 19. Prayer is not a worke of nature, but of the spirit of sanctification; Rom. 8. 15. 26. Gal. 4. 4. 5. and he cannot fulfill the Lusts of the flesh, that hath the spirit of grace dwelling in him Gal. 5. 16. so that the prayers of the wicked are an abomination to the Lord, Pro. 15. 8. Ioh. 9. 31. Esay 58. 7. 8. 9. Ezek. 17. 18. Our departing from sin is at the first very rude and imperfect. Ioh. 21. 15. 1. Pet. 2. 1. wee must pray daily to be renewed, Col. 1. 9. Phil. 1. 9. 10. 11. 14. Thes. 3. 13.

*Q.* For whom must wee pray?  
*A.* For all sorts of men now liuing, or that shall liue hereafter, but not for the dead 1. Tim. 2. 1. Ioh. 17. 20. Luk. 16. 24. 25.

*Expos.* 43. The commandement of God, Iam. 5. 16. Eph. 6. 18. Col. 4. 3. Rom. 15. 30. our loue to our brother, who is of our flesh, and may appertaine to the kingdome of grace. Rom. 10. 1. 2. Ioh. 5. 16. doth require that wee pray for all sorts of men liuing, both priuate, Iam 5. 14. 1. Sam. 12. 25. & publique persons, 1. Kings 1. 36. 37. Esr. 6. 10. friend, Iob 42. 8. 10. and foe, Psal. 35. 13. neere in blood, Numb. 12. 13. Gen 25. 21. and 17. 18. and 27. 28. and 28. 3. 1. Chro. 29. 19. and stranger. Col. 1. 9. weake or strong Christians, 1. Thes. 5. 14. Col. 4. 12. 2. Cor. 1. 11. Hebrew. 13. 18. 19. such as stand, 2. Thes. 3. 5. or be gone astray, Cant. 8. 8. Ex. 32. 31. 32. Rom. 10. 1. All neede the prayers one of another, Iam. 5. 16. Sathan seekes to molest and trouble all men, Luk. 22. 31. Iob. 1. 9. 10. Eph. 6. 12. 1. Pet. 5. 8. the fall of any man is a dishonour to God, Rom. 2. 23. 24. a sinners conuersion brings glory to his name, Apo. 16. 9. Mal. 2. 12. the prayer of the weakest Christian is auailable with God, Psal. 65. 2. and 145. 18. Psal. 102. 17. at least it shall returne into his owne bosome, Psal. 35. 13. Ezek. 14. 14. it is a  
*speciall*

speciall act of loue, Matth. 5. 44. a means to reconcile our enemies vnto vs, Rom. 12. 20. or to preuent danger or hurt, that otherwise wee might receiue from him. Psal. 109. 4.

44. Prayers cannot auaille the dead, Reu. 14. 13. 1. Pet. 3. 19. Heb. 9. 27, neither can a Prayer for them be a worke of faith: for commandement to doe it, promise of good to come by it, or approoued example to warrant it in Scripture, there is not any: Superstition did first hatch these prayers, and superstition now is the foundation of them, Loue is the pretence which the ignorant sort make to defend them, but indeed they are vaine, ignorant, rash, and vncharitable,

*Q. May men content themselves to pray in priuate onely, or onely in publike?*

A. No, but as they must vse both publique and priuate prayer, 1 A& 2. w Luk. 11. 1.

*Expos.* 45. Publique prayer is that which is vsed in the publique meetings and assemblies of Gods seruants. This is a principall part of Gods worshippe, A& 3. 1. acceptable vnto his Maiesty, because we acknowledge him openly to be

the giuer of euery good gift, and speake of his free fauour, to the prayse of his grace, Psal. 22. 25. and 40. 10. euery vsed in the house of God, Mar. 21. 12. sanctifying euery other duty. 1. Tim. 4. 5. commanded by Christ, who hath promised his presence in a speciall manner in the congregation, Psal. 27. 4. Mar. 18. 20. Also hereby wee are quickned to pray more seruently, Zach. 8. 20. 21. 22. doe testifie our faith, hope, thankfulnes; professe our selues to bee the seruants of Christ, and stirre vp others by our example. Psal. 95. 6. and 96. 1. 2. 7. 8. And it is much to our comfort, that what wee aske, is approoued and sought with common consent; publique seruice being of more worth then priuate, as a societie exceedeth the worthinesse of one man, Psa. 29. 9. and 87. 2. and 35. 18. and 111. 1.

46. Priuate prayer is that which is performed in a familie, or by one alone. Zach. 12. 12. 13. 14. In the familie prayer is necessary, God by his commandment binding parents and masters to see it performed. Iosh. 24. 15. Gen. 18. 18. the faithfull haue followed the Lords direction



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rection herein, Iob. 1. 5. hereby the af-  
fares of the whole family are sanctified,  
1. Chro. 16. 43. Psal. 127. 1. 1. Tim. 4. 5.  
and God will powre downe a blessing  
vpon that family, that ioyntly seeketh  
his fauour by hearty supplication, A&T. 1.  
14. 15. and 12. 5. 6. Alone wee must pray,  
Gen. 24. 63. and 32. 9. 10. Luk. 11. 1.  
Matth. 6. 6. that wee may be more fit to  
ioyne with others to our edification,  
and haue comfort when wee are alone.  
Psal. 30. 10. 11. 12. Also we haue priuate  
sins to confesse, wants to bewaile, crosses  
vnder which wee should bee humbled,  
Psal. 6. 2. 3. 6. 7. Matth. 14. 31. and fa-  
uours for which wee should be thanke-  
full. Lam. 3. 23. Psal. 71. 23. 24. and 66.  
19. 20.

*Q: What other meanes hath the Lord  
appointed to increase faith?*

*A. The due administration, and re-  
ceiuing of the Sacraments. x Gen. 17.  
9. 10. 11. Rom. 4. 11.*

*Expos. 1. The word Sacrament did in  
ancient times signifie an oath, whereby  
souldiers bound themselues to bee true  
to their captaine, and the Generall in  
like manner did binde himselfe to the*

souldiers; but now it is vsed to signifie the seales of the couenant, whereby the Lord doth bind himselfe in Christ Iesus to be mercifull to vs, and we binde our selues to bee true vnto Christ. The Sacraments are speciall meanes to confirme faith, because Christ is after a speciall manner represented and offered vnto all, and effectually bestowed vpon euery worthy communicant.

*Q. Who ought to administer the Sacraments?*

*An.* Onely they that are lawfully called thereunto by the Church. *y* Heb. 5. 4.

*Expos.* 2. Such are lawfully called to administer the Sacraments, who being furnished with the gifts of knowledge, and holines, are set apart for that office by the Church, Deut. 33. 10. Mal. 2. 7. Mat. 5. 14. 15. 16. 1. Tim. 3. 2. 4. 5. 6. 7. Tit. 1. 7. 8. 9. Mat. 24. 45. Rom. 1. 1. Tit. 1. 5.

*Q. What is a Sacrament?*

*A.* A seale of *y* the couenant & of grace. *y* Rom. 4. 11.

*Expos.* 3. Sacraments are appointed, not onely to helpe the vnderstanding, and

and the memory, but also to perswade, and assure the heart that Christ is ours.

4. That covenant is sealed in the Sacrament, which God of his meere grace, and fauour, made with vs in Iesus Christ, being miserable sinners, Gen. 17. 7. 9. 10. 11. &c.

Q. In what words is this covenant expressed in Scripture?

A. I will be thy God and thou shalt be my people. Jer. 31. 33.

Expos. 5. In this covenant God doth promise to be our Sauour, King, and Father, to pardon our sinne, sanctifie our nature, bestow all good things vpon vs, and protect vs from euill, Gen. 17. 1. 2. Leu. 26. 11. 12. 2. Cor. 6. 16. 17. 18. Heb. 8. 10. 11. 12. wee promise to choose God to bee our God, trust in him, loue and feare him, and walke in obedience before him, Ex. 15. 2. and 20. 19. and 24. 3. 7.

Q. What are the parts of a Sacrament?

A. Two: an outward visible signe, sanctified to represent and seale another thing to the minde and heart; and an inward grace, which is the thing signified.

Expos.

*Expos.* 6. Of a signe there must needes be two parts, the vnderstanding thereby concerning one thing, and the sense another, Gen. 9. 11. 12. 13. 14. 15. 16. 17. Esa. 38. 7. 8. therefore of a Sacrament there must needes bee two parts, one inward, another outward.

7. A signe sanctified, is that which is appointed by the Lord himselfe to signifie, Exod. 40. 11. 13. and not by man vpon any conceited analogy or proportion.

8: The inward grace, is the free and spirituall gift which God bestoweth vpon the soule, Gen. 17. 7. Matth. 26. 28.

*Q. Who is the Author of the Sacraments?*

*A.* The Lord onely, who made the covenant. <sup>a</sup> Esa 7. 14. and 38. 7.

*Expos.* 9. God is the onely Law giuer of his Church, Iam. 4. 12. Matth. 23. 8. 10. Act. 3. 22. to teach it by word and signe. And as to forgiue sinnes, and receiue vnto grace is proper to the Lord alone. Mic. 7. 18. Hos. 14. 1. 2. so it is his peculiar to institute a signe and seale for the confirmation thereof.

*Q. How*



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*Q. How many Sacraments be there?*

*A.* In the 10 New Testament onely two: *b* Baptisme, and the Lords *c* Supper, *b* Ioh. 1. 26. *c* Luk. 22. 19. 20.

*Expos. 10.* In the old Testament the Iewes had many Sacraments, some ordinary, Gen, 17. 9. 11. 12. & *c.* Exod, 12. 1. 2. 3. & *c.* some extraordinary, 1. Cor. 10. 1. 2. 3. 5. but the New Testament hath onely two. For there bee no more Sacraments of the New Testament, than Christ did institute, and receiue before his death; because it was necessarie, that he should receiue both, to sanctifie them in his owne person, and to seale that communion which is betweene him and ys. The nature of a Sacrament agreeth not to the fiew forged Sacraments of the Papists; either they are not proper to the Church, or are not instituted of God, or consist not of an outward visible signe, and inward grace: the couenant of grace is not sealed in any of them. These Sacraments of the new Testament are perpetuall, and neuer to bee abrogated. Heb. 8. 13.

*Q. What is Baptisme?*

*A.* A Sacrament of our ingrafting  
into

into Christ, communion with him, and entrance into the Church, *Mat. 28. 19. Acts 8. 31.*

*Expos. 12.* The seed of Abraham, *Gal. 3. 7.* or children of Christian Parents are within the covenant, are Christians, and members of the Church, *1. Cor. 7. 14. Rom. 11. 16.* Baptisme therefore doth not make them Christian soules: but doth solemnely signifie, and seale their ingrafting into Christ, and that communion which the members of Christ haue with him their Head, and doth confirme that they are acknowledged members of the Church, and entred into it. *1. Pet. 3. 21.*

*Q. What is the outward signe?*

*A.* Waters, wherewith the party baptized is washed, by dipping or sprinkling, *h* into the *i* name of the Father, Sonne, and holy Ghost. *f Acts 10. 47. g Math. 3. 6. 11. 13. 16. Act. 16. 15. h Math. 28. 19.*

*Expos. 12.* To bee baptized into the name of the Father, Sonne, and holy Ghost, is to be consecrated vnto the worship and seruice of the Father, Sonne, and holy Ghost.

*Q. What is the inward grace or thing signifi-*

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signified?

A. Forgiuenesse<sup>i</sup> of 13 sinnes, and  
k<sup>i</sup> sanctification. <sup>i</sup> Marke. 1.4. Act. 2. 38.  
k<sup>i</sup> Tit. 3. 5:

*Expos.* 13. Water in Baptisme doth  
signifie both Christs blood, by which all  
our sinnes are washed away, and Christs  
spirite, by which wee are regenerated.  
Rom. 6. 3. Matth. 3. 11. Ioh. 1. 26. Col. 2.  
12. Wherefore the inward grace in Bap-  
tisme, is the pardon of our sinnes, and re-  
newing of our nature. Tit. 3. 5.

2. To what condition doth the party  
baptized bind himselfe?

A. To beleue<sup>d</sup> in 14 Christ, and e to  
forsake his sinne, <sup>d</sup> Act. 8. 37. e Matth. 3.  
12.

*Expos.* 14. Gods promise to vs, and  
our promise to God, implied in the Co-  
uenant, is sealed in Baptisme. Act. 16. 14.  
15. 31. 32. 33. so that wee bind our selues  
thereby to the performance of our duty.  
Infants baptized haue not the vse of rea-  
son, much lesse faith to beleue; but yet  
as they bee in the couenant, so they  
oblige themselves to beleue in Christ,  
and depart from iniquitie; which they  
are bound to performe, when they come

to yeeres of discretion, Act. 2. 39. with 2. Cor. 6. 17. 18.

*Q. How oft ought a man to be baptized?*

*A.* It is enough <sup>17</sup> once to be <sup>f</sup> baptized: for baptism is a pledge of our new birth. <sup>f</sup> Act. 7. 8. <sup>g</sup> Tit. 3. 5.

*Expos.* 15. We neuer read that Christ or his Apostles did administer Baptisme more then once, to one man. And Circumcision, the seale of entrance into the Church of the Iewes, in the place where of Baptisme is come, was onely once applied by Gods appointment. Gen. 17. 23. 24. &c.

*Q. Who ought to be baptized?*

*A.* Infidels<sup>h</sup> converted to<sup>16</sup> the faith; and <sup>17</sup> infants, <sup>i</sup> of one, or both Christian <sup>18</sup> parents, <sup>h</sup> Act. 8. 12. <sup>i</sup> Act. 2. 39. 1. Cor. 7. 14.

*Expos.* 16. All they who be within the couenant, and such onely are to bee receiued into Baptisme.

<sup>17</sup> Infants of Christian parents are within the couenant, to them appertaineth the promise of forgiveness of sins & the Kingdome of God. Also Circumcision amongst the Iewes, which answereth to our Baptisme, was administred to In-

fants,



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fants, Gen. 17. 12. and 21. 1. 4. Luk. 1. 59. and 2. 21. And when the faithfull which the Scripture saith, were conuerted with their whole household, were baptized, it may probably bee thought, there were some children amongst them of those households, who were not excluded. Act. 16. 14. 15.

18. Though we acknowledge such only to bee sincere Christians, who serue God with vpright hearts, Rom. 2: 28. 29. yet those are not denied to be Christians, who make so much as a generall profession of Christ. Act. 11. 26. 1. Cor. 1. 2. with. 5. 1. 2. 3. and 15. 12.

*Q. What is the Lords Supper?*

A. A Sacrament of our continuance and growth in Christ. 1. Cor. 10. 16.

*Expos. 1.* Christ is giuen to be spirituall nourishment vnto the soule, that wee might grow and increase in him, Ioh. 6. 33. 48. 50. 51. 52. 54. 56. as plants are not onely grafted, but doe grow in the stocke: and this is sealed in this Sacrament.

*Q. Who is the author of this Sacrament?*

A. The Lord Iesus in the same night that he was betrayed, 11. Cor. 11.

23. 24.

*Expos.* 2. Christ, who is the Lord and head of his Church, Act. 10. 36. Ephes. 1. 22. Col. 1. 18. hauing authoritie to institute Sacraments, Matth. 28. 18. 19. and power effectually to performe whatsoeuer is signified and sealed therein, Ioh. 1. 4. Eph. 5. 1. 4: did in his owne person institute and ordaine it.

3. When Christ was preparing himselfe to the greatest worke of loue that euer was, hauing his thoughts wholly bent to procure the eternall good of his Elect; then did he out of his infinite loue, euen in the same night that he was to bee betrayed, appoint this holy Sacrament; knowing that the institution and sealing of the Testament, ought to goe before the death of the Testator. This should stirre vs vp with care and reuerence to receiue this pledge of Christs loue, and to come vnto it as vnto a spirituall feast, being perswaded that Christ will respect vs now hee is glorified, seeing hee did not forget vs in his agonie and passion.

Q. What is the outward signe?

A. Bread, and wine, with the acti-

ons

ons pertaining to them, as; breaking;  
giving, receiuing, eating, and drinking.  
in Mat. 26. 26. 27. 28.

*Expof. 4.* Besides that Bread and  
Wine are most vsuall, fit, and necessary  
nourishments, Pfal. 104. 15. they doe of  
all others best serue to expresse the body  
and blood of Christ, Ioh. 6. 33. Leauened  
or vnleauened bread are of free vse: Act.  
20. 7. Matth. 26. 17. 26. but it is expedi-  
ent, that it be bread that hath substance  
in it. The vse of the wafer-cake is iustly  
blamed as superstitious, by our Church.  
And because the Sacrament, is a spirituall  
feast, therefore the finest bread, and purest  
wine is of most landable vse. Out of  
niggardlines to mixe water with wine,  
sauoureth of an ill minde, Malac. 1. 7. 8.  
Christ, beeing not onely the true, but the  
sufficient nourishment of the soule, in-  
tending to giue vs a full meale, appointed  
both bread and wine, and that seuerally  
to be vsed in the Lords Supper, 1. Cor.  
11. 23. 24. So that it is sacriledge to de-  
liuer this Sacrament in one kinde onely,  
and presumption not to administer them  
seuerally, seeing Christ intended to set  
forth his violent death, wherein his bo-

L

die

die and bloud were separated.

5. The bread isto bee broken according to the example of Christ, and his Apostles; because this Sacrament was appointed specially to represent the death and passion of our Saviour Christ, in which his body was crucified, and his blood shed. Matth. 26. 26. 27. 28 Act. 20. 7.

*Q. What is the inward grace?*

A. Christ<sup>n</sup> with all the benefits of his death and passion. 1. Cor. 11. 24:

*Expos.* 6. Not onely Christ his benefits, but euen Christ himselfe is offered vnto vs; for we cannot bee partakers of the benefits of Christ, vnlesse we be vnited vnto him. Ioh. 15. 2. Eph 4. 16. Col. 2. 19. Christ is truly and spiritually present in the Sacrament, exhibited to the faith of euery worthy receiuer, but not corporally vnited to the bread and wine in respect of place, Acts 3. 21. with Matthew 28. 6. Iohn 16. 18.

7. The Bread signifies the body of Christ, the Wine betokeneth his bloud; the breaking of the Bread setteth foorth the crucifying of Christ, &c.

*Q. What is the duty of the Minister in*  
the



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the administration of the Sacrament?

A. To consecrate it by 9 declaring the institution thereof, & 10 prayer, 10<sup>n</sup>ed with thanksgiving<sup>11</sup>: as also to break the bread, and afterwards to deliuer the bread and wine to the people of God.  
1. Cor. 11. 23. 24. Matth. 26. 26. 27. 28.  
Marke 14. 22. Luke. 22. 19.

8. To consecrate, is to set apart the bread and wine vnto an holy vse. 1. Tim. 4. 5. Ex. 13. 2. and 22. 29.

9. If Christ had not instituted this vse of bread and wine, it could neuer haue had the being, efficacie, and vertue of a Sacrament; therefore the institution ought to be declared.

10. God is euer ready prest to bestow a blessing vpon his ordinances, Mal. 3. 10. Psa. 81. 13. but yet looketh to be sought vnto, Ioh. 4. 10. A& 5. 2. 4. and 4. 31. therefore the Minister must craue Gods blessing to sanctifie the bread and wine to their right ends.

11. The worke of our redemption being liuely set forth in this Sacrament, praise to God for that benefit ought not to bee omitted. Reu. 5. 9. Psa. 103. 4. Reu. 1. 5. 6. Zich. 9. 9.

*Q. What is hereby signified?*

*An.* The action of God the Father offering Christ to all and bestowing him p effectually upon the worthy receiver. p. 1. Cor. 10. 16.

*Q. What is the dutie of the receiueers?*

*An.* To receive the 12 bread & wine deliuered, & to 13 eate and drinke thereof q Matth. 26. 26. 27. 1. Cor. 11. 23. 24.

*Expos.* 12. It is most expedient to receive the bread and cup into the hand, and not superstitiously, or vnseemely to haue the bread p it, or the wine poured into the mouth. Matth. 26. 26. 1. Cor. 14. 40.

13. Eating importeth more then to suffer a thing to melt in the mouth, for common bread fit for nourishment, which should be vsed, should by chewing, &c. be prepared for the stomacke.

*Q. What is signified hereby?*

*A.* Our receiving and feeding upon Christ by faith, 1. Cor. 10. 16.

*Q. Is it sufficient to receive this Sacrament once?*

*A.* No: but we must receive it 24 of ten. Act. 2. 42. and 20. 7.

*Expos.* 14. Christs commandement,

1. Cor. 11. 26. the Apostles practice, Act 20. 7. our owne necessitie, weaknes of faith, 1. Sam. 27. 1. Mar. 16. 14. dulnesse of vnderstanding. Ioh. 20. 9. Mar. 8. 17. 18. forgetfulnesse Luk. 24. 9. and spirituall wants and decayes in grace, Mat. 24. 12. Reu 2. 4. and 3. 2. doe require that we receiue this Sacrament often. Reu. 3. 2. 3. We must receiue it as often as it is administered in that Congregation where wee liue, vnlesse wee be iustly hindered; or companies in great parishes bee sorted for seuerall dayes, because they cannot communicate all at once, Numb. 9. 13. 2. Chro. 30. 12. Act. 2. 42. Mat. 22. 5. 6. 1. Cor. 10. 16.

*Q. For what end and vse ought wee to receiue this Sacrament?*

*A.* To confirme our faith, communion with Christ: & all sauing graces in vs; to keepe i6 in remembrance the Lords death untill he come againe, and to testifie w our loue one vnto another. 1. Cor. 10. 16. v 1. Cor. 11. 24. 26. w. 1. Cor. 12. 13.

*Expof. 15.* The increase of faith, and of communion with Christ, inferre necessarily an increase of all graces, which spring

thence as from the roote, Ioh. 15. 4. Eph. 2. 21. 22. Ioh. 7. 37.

16. This stirreth vp a more serious thinking on Christs loue and goodnes in his death, and so preserues the same more truelie in memory. And by eating this bread, & drinking this wine, men do professe and after a sort preach vnto others, vnto the worlds end, the mysterie of the Gospel, the summe and substance whereof consisteth in the death of Iesus Christ, and the fruits that flow therefrom; shadowed in the Sacrament.

*Q. What is the danger of unworthy receiving?*

A. Unworthie receivers<sup>17</sup> are guilty of the 18 body and blood of the Lord, and doe eate and drinke iudgement to themselves. 1. Cor. 11. 27. 29.

*Expos. 17.* Vnworthy receivers are such who eate and drinke vnworthily, that is who receiue the bread and wine without due reuerence and respect to the mysterie contained in them, 1. Sam. 6. 19. 2. Sam. 6. 6. 2. Chro. 30. 20. or to the holy ends why they were ordained, or to the person by whose authoritie they were appointed, 1. Sam. 2. 29. with Reu. 3. 4. Luk.



3. 8.

18. To bee guiltie of the body and bloud of the Lord, is to offer a speciall wrong and iniury to the person of Christ, and his sufferings, and in a speciall manner to sinne against the worke of our redemption, which is fully set forth in the Lords Supper.

2. Who are to receiue this Sacrament?

A. Such as know their <sup>19</sup> misery by sin, the remedy thereof in Christ, and <sup>20</sup> the doctrine of the Sacrament; with all earnestly <sup>21</sup> longing <sup>22</sup> to bee satisfied with the bread of life <sup>23</sup> Matth. 11. 28. <sup>24</sup> Exod. 12. 26, 27. <sup>25</sup> Reu. 21. 17.

Expos. 19. Christs death is signified by the Sacrament, and Christ with all the benefits of his death and passion is offered herein: vnlesse wee know Christ, our miserie without him, and the exceeding benefits of his death, we can neuer desire, Ioh. 4. 10. or reioyce in thanksgiuing for that mercy. Rom. 7. 25. Eph. 2. 13. 4. and 5. 8. 1. Tim. 1. 13. 14.

20. This Sacrament is a signe and seale: therefore before we can vse it well, or prepare to receiue, or examine our selues how wee receiue, 1. Cor. 11. 28. we

must haue vnderstanding, Exod. 12. 26.  
27. Iosh. 4. 6. 2. Chro. 30. 22.

21. The thirsty, who are euer lowly,  
are the onely welcome guests, vnto the  
Lords table Ioh. 7. 7. Reu: 22. 15. This  
desire is stirred vp in vs, by a considerati-  
on of the necessitie of the Sacrament, our  
owne want thereof, Matth 9. 12. the be-  
nefits bestowed therein, Pl. 63. 1. 2. 3. P 10.  
4. 7. and the helps we haue thereby to  
quicken and confirme our faith:

*Q. What else is required in them that  
come to this holy Table?*

A. Rennewed<sup>2</sup> hatred of all b sinne, an  
heartie endeauour e to overcome natural  
passions, and an vster and well aduised  
d forsaking of grosse sinne, willingnesse  
to e be strengthened in<sup>3</sup> faith, a a lon-  
ging f desire for<sup>4</sup> the good of our bze,  
then. b Luk. 3. 12. 13. c Matth. 18. 3. d  
Luk. 14. 28. 29. &c. e Mat. 5. 6. f Mar. 11.  
25. Mar. 5. 23. 24.

*Expof. 22.* He that loues sinne, cannot  
truely thirst after Christ. Matth. 11. 28.  
belceue in God, Mar. 1. 15. Act. 15. 9. 1.  
Ioh. 3. 3. 1. Cor. 15. 17. or haue com-  
munion with him, 2. Cor. 6. 14. Psal. 5. 4.  
Amos 3. 3. 1. Ioh. 1. 6. Sinne is of a loy-  
ling

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ling nature, and doth defile Gods ordinances vnto vs. Tit. 1. 15. Hag. 2. 13. 14. Heb. 10. 23. Numb. 9. 6. 2. Chr. 23. 19. It sufficeth not that we hate all sinne, but this must be renewed by labour and care, Matth. 18. 3. Gen. 35. 2. Amos 4. 12. Luk. 3. 12. 13. 14. to see more throughly the vilenesse and multitude of our particular sinnes, Rev. 3. 2. 3. Ier. 3. 13. purge the heart of them, by iudging and condemning. Iam. 4. 8. 9. &c. and quicken the loathing of them in the heart, so that the very thought of them may be bitter. Ier. 31. 19. 2. Tim. 1. 6.

23. We should desire to haue our faith encreased before we come to the Lords table: for faith was required of such who did desire to be baptized A&T. 8. 37. and 16. 33. 34. It is the eye by which we discern, 2. Cor. 3. 18. Ioh. 3. 14. 15. and 8. 56. and the hand by which wee receiue Christ, Ioh. 1. 12. and 6. 35. making this feast of the Lords exceeding sweet Psal. 119. 103.

24. When we come to the Lords Table, we professe our selues to be children of the same Father, 2. Cor. 6. 18. the redeemed of the same Lord. 1. Cor. 8. 6. such

such as bee guided by the same spirit, 1. Cor. 12. 13. ruled by the same word fed at the same table. 1. Cor. 16. 17. members of the same body, Eph. 4. 4. 5. 6. and heires of the same kingdome, Rom. 8. 14. 17. should we not then heartily desire the good of one another, both in soule and bodie? Eph. 4. 3. 1. Pet. 3. 8.

*Q. What if a man finde himselfe weake in faith, and full of doubting?*

*A. He must bewaile his vnbeliefe pray for faith, seeke to haue his doubts resolved, and so receiue to bee further strengthened in h belœuing. 8 Marke 9. 24. h Iudges 6. 37. 38. Exod. 12. 1. 2. 3. 4.*

*Expos. 25. Vnbeliefe hinders the sweetnesse of the Lords ordinances. Ioh. 6. 54. 63. 64 godly sorrow for it quickens a desire, and makes way for the increase of faith, 2. Cor. 7. 10. wherefore doubtings are to be bewailed, but wee must not thereby be kept from feasting with Christ.*

26. The weake were admitted by Christ vnto this table, Mar. 26. with 26. 56. Mark. 16. 14. Act. 1. 6. The Sacrament was ordained not onely for the strong



strong man, but euen for babes in Christ, that they might waxe stronger : Rom. 4: 11. 1. Cor. 3. 2. 3. they may therefore approach vnto this banquet, being invited by the Master of the feast. Pro. 9. 6. Mat. 22. 9. Luk. 14. 21. 23.

*2. How ought a mans heart to be affected in receiuing the Sacrament?*

A. With : reuerence : ioy and : comfort : meditating on the outward signes, and what they signifie; the dainties prepared, and loue of him that prepared them, our communion with Christ, his graces, & faithfull people, whereby the heart is m stirred vp to thanksgiuing; : Exod. 3. 5. Gen. 28. 17, & Deut. 16. 15. 11. Cor. 11. 25. m 1. Kin. 8. 66.

*Expof. 27.* From that which we noted before touching the actions of the minister, and the people in the deliuerie and receiuing of this Sacrament, wee may learne how wee ought to behaue our selues in this holy businesse. Exercise the eye in seeing the elements and the actions belonging thereunto, Exod, 24. 8. the eare in hearing the mysteries explained; the hand in receiuing the elements, and the taste in feeling the comfort of them.

Exercise

Exercise also the minde in meditating and remembring of Christs sufferings, and the loue of God, not onely giuing his Sonne to die for vs Ioh. 3. 16. but offering and sealing vnto vs our redemption thereby: and stirre vp the heart to receiue Christ, Esa. 64. 7. and mourne for sinne, Zach. 12. 10. desire Gods fauour, reioyce in his loue, Neh. 8. 10. stand in awe before him, Psa. 5. 7. fearing after an holy manner, least by any vnuly affections, or vnfitting gesture, we shew the least want of due esteeme, and ioy in his presence. Ps. 2. 11. and 44. 1. Cor. 11. 10. and 14. 40.

*Q. What must we doe after we haue receined?*

*A. We must* 28 *endeauour to finde an increase of faith* 29 *loue, and all sauing graces; abounting more and more in well doing* 30 *Prouerb. 4. 18. Ezek. 47. 12.*

*Expof. 28. The receiuing of the Lords Supper is a renewing of our couenant with God, Exod. 13. 9. Genes. 17. 11. 2. Chro. 30. 29. therein we feed spiritually vpon Christ. 1. Cor. 10. 16. are refreshed by him, and by faith draw vertue from him*

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him, Rom. 8. 2. Phil. 4. 13. therefore after we haue receiued, we must grow more in grace and knowledge. If wee speed not well after we haue receiued, commonly our want of preparation was the cause thereof, or defects willingly admitted in the act of receiuing. 2. Chro. 30. 19. 20. Iudg. 10. 14. 15. But care must be taken, that out of dislike of our selues, wee doe not dislike, or deny that measure of grace, which the Lord bestoweth vpon vs; neither must we bee over-hasty: the Lord doth not alwaie powre his gifts vpon vs, the same day that we come vnto him in his holy ordinances. Psalme 97. 11. Cant.

3. 4. and 5. 6. *2. What order hath the Lord left in his Church to keepe his ordinances from corruption?*

**A.** The vnruly should be excommunicated, the obstinate & excommunicated, and the penitent after their fall restored and comforted. 1. Thes. 5. 14. 1. Cor. 5. 4. 2. Cor. 2. 6. 7.

*Expos.* They are vnruly, who are inordinate, liue dissolutely, and such who are knowne by speech, gestures, and deedes, not to walke according to the rule

rule of the word, or busie-bodies, vaine  
boasters, idle, &c. 2. Thes. 3. 11. 12. or  
be fallen into any outward sinne, 1. Cor.  
6. 9.

30. Such persons being members of  
the Church, 1. Cor. 5. 11. 12. should bee  
reprehended for their sinne, certainly  
known both to be sinne; and to be com-  
mitted by them. Leu. 19. 17. Admonition  
must be performed with meekenes and  
discretion: Gal. 6. 1. 2. 2. Tim. 2. 25. some-  
times also with zeale and severity, 1. Cor.  
4. 21. Gal. 3. 1. fitted to the person sin-  
ning, the sinne committed, and the man-  
ner of doing. Num. 12. 9. 10. 14. If  
the sinne be private, knowne to few, the  
admonition must be private; Matth. 18.  
15. Luk. 17. 3. if knowne to part of the  
Church, admonition must bee before  
them that knowe it: if knowne to the  
whole church, the admonition must bee  
publike, 1. Tim. 5. 20. vnles it be knowne  
by their fault, that haue published it  
without cause. But alwaies respect is to  
be had to the condition of the partie  
offending, 1. Thes. 5. 14. and that must be  
done, which tends most to the edificati-  
on of the Church. 1. Cor. 14. 26. If admo-  
nition



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nition at the first preuaile not, then it is to be doubled, vntill either the offender be reformed, or declare his obstinacie, Tit. 2. 10. 11.

31. Such are to be held obstinate who despise the Churches admonition, & will by no meanes be reclaimed from their sin, notwithstanding the long suffering, which the Church hath vsed towards them. Matth. 18. 17. Tit. 2. 10. 11. 2. Tim. 2. 25.

32. To be excommunicated is to bee debarred from the publike ordinances of God, and societie of the faithfull, both publike and private. 1. Cor. 5. 3. 11. 12. 1. Tim. 1. 20. 2. Thes. 3. 6. 14. so farre as necessitie will permit, either in respect of their generall, or particular calling 1. Cor. 7. 20. and 7. 10. 11. 12. with Eph. 5. 31. The end of these censures is the humbling and reforming of the sinner; 1. Cor. 5. 5. 2. Thes. 3. 14. the terrifying of others; 1. Tim. 5. 10. and keeping the ordinances of God in reuerence. 1. Cor. 5. 6. 7.

33. The censures of the Church are medecins to cure, not poisons to destroy, inflicted for to humble, and bring into the

the right way such as haue gone astray, when a sinner doth truly lament the euill of his life, and is vnfeignedly sorrowfull, hee is to be receiued againe into the bosome of the Church, and comforted, least Satban by his deuises should bring him to despaire. 2. Cor. 2. 10. 11. 1. Thess. 5. 14.

2. Besides the forenamed meanes, are there not some other, profitable for the increase of faith?

A. Yes: reading. 1. or hearing the Scriptures read in publicke and in private, meditation, & conference. 1. Rev. 1. 3. 1. Act. 13. 15. 1. Act. 8. 28. & Luk. 2. 51. & Heb. 3. 13.

Expos. 1. The reading, or hearing of the scripture read, doth furnish the minde more with knowledge. 1. Pet. 1. 19. Pro. 1. 5. Deut. 11. 19. 20. and worke vpon the affections. Deut. 17. 18. 19. 2. Kin. 22. 11. 19. Psal. 119. 93. especially if wee apply the commandements for our direction, the threatnings to feare vs from sinne, or to humble vs for it: 2. Chro. 34. 19. 27. and the promises for our comfort and encouragement.

2. As God requires that the Scriptures should

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should be read in publique. 1. Thes. 5. 27.  
Col. 4. 16. so thereby he hath promised;  
that his people may learne to feare him  
Deut. 31. 12. 13.

3. Priuate reading maketh the publike  
ministrie more profitable, Act. 8. 30. 31.  
inableth vs better to iudge of the Doctrines  
taught: Act. 17. 21. thereby wee are better  
fitted for the combate, 1. Tim. 4. 13. 15.  
and many evils are prevented. Esa. 8. 19. 20.  
Psal. 119. 9. Iob. 22. 21.

4. Meditation is auailable for the  
getting of grounded and sealed know-  
ledge. 2. Tim. 2. 7. Psal. 119. 99. and the  
increase thereof 1. Tim. 4. 13. 15. it  
strengtheneth memorie. Psal. 119. 15. 16.  
enlargeth our delight in good. Psal. 104.  
34. Psal. 119. 16. discouereth corruption,  
purgeth the heart of idle and vnprofitable  
wandrings, addeth life and strength to  
holy duties, Gen. 24. 63. Psal. 143. 5. 6.  
and hereby wee grow more inwardly  
acquainted with God. Psal. 77. 10. 11. 12.  
this duty must bee practised every day  
more or lesse, Psal. 119. 97.

5. All such who with wisdom, Pro.  
10. 32. and 15. 22. Psal. 37. 30. reuerence,  
1. Pet. 4. 11. loue, the spirit of meekenesse

M

and

and gentlenesse, Tit. 3. 2. Col. 4. 6. Ph. 2. 2. 3. and a desire of reaping good, doe conferre religiously, shall preuent rotten speeches, Eph. 4. 29, hardnesse of heart. Heb. 3. 13. and much euill; Eccl. 5. 2. shall increase in knowledge, Pro. 1. 5. bee resolued of their doubts, Col. 3. 16. 1. Thess. 5. 11. Job. 16. 4. 5. armed against falling, Act. 11. 13. Iude. 2. Pro. 18. 8. and quickned from their dulnesse. Heb. 10. 33. This will kindle desire of more fellowship with Christ, Can. 5. 16. and sweeten the communion of Saints. Rom. 1. 11. 12. 1. Thess. 3. 2. Rom. 15. 32. 24. v: These duties must carefully be practised of euery man, as hee hath opportunitie and meanes. Matth. 25. 27. 2. Cor. 8. 12.

*Q. Hitherto of the ordinarie meanes, whereby faith is increased: be there not also some 6 extraordinary meanes?*

*A. Yes: and these be holy x fasting, holy y feasting and religious z bowes x Luk. 5. 35. y Est. 9. 17. z Psal. 50. 14.*

6. By extraordinary duties are meant such, which be of more seldome and rare practise, though they must be vsed oft, as God giueth occasion, and when hee calleth



calleth thereunto;

2. What is an holy fast?

A. A religious & abstinence from all  
b the labours of our calling and c com-  
forts of this life, so farre as comelines &  
necessitie will permit, that we might be  
more seriously d humbled & befoze God,  
and more seruent in prayer, a Hest. 4. 16.  
b Leu. 23. 28. c Exod. 33. 5. d Dan. 9. 9. 11.  
Leu. 23. 27.

Expos. 7. A fast is to be kept as a Sab-  
bath vnto God: Leu. 23. 28. Esa. 58. 13.  
14. And therefore as vpon the Sabbath,  
such busineses of this life must be auoi-  
ded, that agree not with the Sab-  
bath.

8. By the comforts of this life, wee are  
to vnderstand meate, drinke, costly ap-  
parell, recreation, and all other delights.  
Dan. 10. 3. Cor. 7. 5.

9. With fasting must be ioyned a seri-  
ous meditation of our sinnes. Ezr. 9. 4. 6.  
Neh. 1. 6. 7. Gods iudgements. Neh. 9. 35.  
36. 37. and our speciall wants, Dan. 9. 11.  
18. The person meet for this exercise  
must be nonouice in religion. Luk. 5. 36.  
37. Matth. 9. 15. 16. A fast is either of  
one alone, 2. Sam. 12. 16, or of the whole

family. Zac. 12. 12, or of a particular congregation, or of the whole Church in generall. Iudg. 20. 26.

2. When ought we to fast?

A. When we feele or feare some grievous calamitie vpon vs, or hanging ouer our heads; want some speciall blessing, are pressed with some speciall sinne, or goe about some weighty & matter. c. Hest. 4. 16. Efr. 8. 21. & Act. 13. 2.

Exps. 10. As sword, famine, pestilence, strange vnwonted sickneses, vnseasonable weather, &c. Ezek. 14. 21. with Esa. 22. 12. 13.

11. These iudgements hang ouer our heads, which our sinnes, and the sinnes of the land haue deserued, and crye for, Amos 8. 5. 8. Lam. 5. 4. Genes. 18. 20. and which God hath threatned by his word and ministrie. Zeph. 1. 3. 4. 5. with Zach. 1. 6. Lam. 1. 13. 14. 20. with 2. 17. and hath inflicted formerly vpon like transgressors. Ier. 7. 12. Amos 6. 2. 3.

12. Notwithstanding the ordinary and dayly prayers of his people, the Lord in great wisdom will see them want some speciall good thing, that they may seeke him more earnestly in the vse of the duty of

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offasting. Iudg. 10. 28.

*Q. What is an holy feast?*

*A.* An extraordinary thanksgiving for some notable deliverance; out of some desperate danger; testified with feasting before God; with ioy and gladnesse, sending presents to our friends, and portions to the needie. 2 Chron. 16. 8. and 29. 10. 11. Neh. 8. 19. Hest. 9. 22.

*Expos. 13.* In a day of extraordinary thanksgiving there should bee a serious remembrance of Gods benefits, Psa. 118. 6. and 103. 2. whereby wee should bee stirred vp after a seruent manner to yeeld praise to the Lord, Psa. 34. 3. and 35. 27. Exod. 15. 2. and reioyce before him heartily, Deut. 12. 12. tying our selues vnto him by renewing our couenant, Iob. 2. 9. Deut. 29. 3. 10. 11. 12. 13. 2. Chron. 15. 1. 12. and learne to bee more confident in him, hauing experience of his great goodnesse. Psalms 3. 5. 6. and 52. 9.

*14.* On the day of thanksgiving wee may haue a more liberall vse of Gods creatures, both in meate and apparell, then is ordinarie, Neh. 8. 10. Hest. 9. 22.

But this must be vsed in moderation and sobrietie, that men may be better fitted for the exercise of religion, 1. Kin. 8. 65. This Exercise, if it be publique, must bee ioyned with the preaching of the word; if private, with the reading of the Scripture or some holy exhortation, for the better stirring vp of affection.

*Q. What is a religious vow?*

A. A solenne i promise vnto God, made by a <sup>15</sup> fit person of some <sup>16</sup> lawfull thing, which <sup>17</sup> is in his choice, to testifie his loue and <sup>18</sup> thankfulness, Deut. 23. 21. 22. Prou. 20. 25.

<sup>15</sup>. Such persons are fit to vow, who haue knowledge, iudgement, and ability to discern of a vow, and of the duties belonging to the performance of the same, Eccl. 5. 2.

<sup>16</sup>. A man may not vow an vnlawfull, vile or superstitious thing; Deut. 23. 18. for wee are obliged to auoid all euill, yea all appearance of euill. 1. Thess. 5. 22. It is presumption and rashnesse to vow that to God, which he hath forbidden, and will not accept, Iudg. 11. 30 31.

<sup>17</sup>. What we are not able to performe either by reason of the common frailty,  
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of all men, Eccl. 5. 5. with 1. Cor. 7. 7. or  
of our subiection vnto others we may not  
vow, as the wife, child, seruant, may not  
vow, without the liberty of their superi-  
ours, Num. 10. 3. 4. 6. 7. 8. 12. That thing is  
not to be held in our free choise, which  
we are necessarily bound vnto before our  
vow, Leu. 27. 26. Deut. 23. 22. 23. But yet  
to quicken & stirre vs vp the better to the  
performance of our dutie, it is lawfull to  
renew the couenant and vow, which we  
made vnto the Lord in Baptisme, Psal.  
119. 106. To God vowes were com-  
monly made with prayers, Gen. 28. 20.  
Psal. 61. 5. and paid with thanksgiuing.  
Psal. 65. 1. and 66. 13. 14. and 116. 14.  
Ioh. 2. 9.

18. Vowes should be performed spee-  
dily, Eccl. 5. 5. Deut. 23. 23. Psal. 76. 11. If  
we vowe rashly, the rashnes is to be repen-  
ted of, the vowe otherwise lawfull is to be  
performed; but a vow should not in any  
wise be the bond of iniquity; Matth. 15.  
5. 6. 1. Sam. 25. 22. 39. Act. 23. 21.

*2. Can faith being wrought and confir-  
med in vs be fruitles and vnpromisable?*

*An. No: 19 for it k worketh by loue, &  
Gal. 5. 6.*

*Expos.* 19. By faith we are knit vnto Christ. Rom. 12. 19. 20. Eph. 3. 17. and cannot be utterly fruitlesse. Ioh. 15. 5. seeing we receive the sappe of grace from him. Ioh. 1. 16. Col. 1. 19. 20. 1. Cor. 1. 2. 3.

*Q.* What is the principall worke of faith?

*An.* It doth purifieth the heart. Act. 15.

*Expos.* 20. To purifie the heart is to

abate and crucifie the power of sinne in the beleeuers, and by little and little to renew them in holines and righteousness, Gal. 5. 24. and 6. 14. The Spirit of God is the author of sanctification; Ioh. 3. 5. 1. Cor. 6. 11. Gal. 5. 22. Rom. 8. 11. faith is the instrument of the holy Ghost, whereby the heart is cleansed. Col. 2. 12.

*Q.* What followeth therupon?

*An.* A fighting and combating against sinne and corruption. Gal. 5. 17.

*Expos.* 21. Those that are sanctified, are sanctified in every part, Col. 2. 11. 1. Thes. 5. 23. Eph. 4. 24. Col. 3. 10. and yet but in part. Pro. 30. 2, 3. Phil. 3. 12. Rom. 8. 13. Col. 3. 5. so that grace and corruption are mingled together in the best: Rom. 6. 13. and 7. 25. whence followeth

a spirituall combate, not of the minde with the will, or the will with the affections onely, Numb. 22. 34. nor of the uerbe desires onely, in respect of sundry and different considerations; but of the part regenerate with the part vnregenerate, Gal. 5. 17. as of the minde regenerate with the minde vnregenerate, and so of the will &c. This combate is continually, against the first motions to sinne, not onely against outward grosse evils. Rom. 8. 3. Eph. 4. 22. Rom. 6. 17. The effect hereof is, that a man sanctified cannot doe what hee would, Gal. 5. 17: sometimes hee is grieuously foiled by the flesh, Matth. 26. 40. 41. but in the end the Spirit shall get the victorie. 1. Ioh. 4. 4. and 5. 4. Rom. 8. 2. Rev. 2. 26.

*Q. What is the use of it?*  
**A.** A renouncing of all euill in <sup>2.</sup> affection, and of <sup>3.</sup> grosse sinne in life and conversation. Act. 2. 38. m Act. 19. 18: 19.

*Expos.* 22. A pure heart can no more delight in euill, then a cleane fountaine can send forth corrupt waters, Psal. 24. 4. Esa. 32. 6. 8. Pro. 12. 5. therefore a purged heart must renounce all euill, Ezek. 36.

26. 27. Ier. 32. 39. 40.

23. The will is the commander of the outward man, 2. Cor. 8. 11. if it be turned vnto God, the conuerſation muſt needs be reformed. Ier. 3. 14. 17. 1. Sam. 12. 20. 21. 1. King. 8. 48. 49.

Q. What is a third thing that followeth hence?

A. A loue and delight in that which is good, toynd with a ſincere deſire, purpoſe, and endeauour daily to amend whatſoener is amiſſe, and to lead a life according to the law of God. Psal. 119. 97. Phi. 3. 13. 14. Act. 11. 23. Psal. 119. 6.

Expoſ. 24. The ſame ſpirit which wrought the grace of faith, and cleaſerth the heart, doth ſweetly incline it both to long after, and to cleaue with ioy to that which is good. Ezek. 36. 27. Ezek. 11. 19. 20. Rom. 6. 19. Psal. 86. 11.

25. The true belecuer hath laid aſide the praſtiſe and deſire of all ſinne, Psal. 119. 113. 128. 163. not onely out of a foreſight of the ill conſequences, and fearefull euils that may fall, 1. King. 8. 47, Ezek. 18. 28. Luk. 15. 17. but euen out of loue to the chiefeſt good, and all goodnes,



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goodnes, 2. Cor. 5. 14. and that with a true purpose, Psal. 119. 106. Act. 11. 23. and well-advised deliberation: Ruth. 1. 16. therefore he is willingly to espie out and reforme whatsoeuer is out of order. Psal. 119. 59. But note heere, that all haue not the like measure of grace: Rom. 12. 3. neither can with like victorie overcome their corruption, Rom. 14. 1. and 15. 1. Phil. 3. 15. The strong should not waxe proud, Rom. 11. 20. Galat. 6. 1. Rom. 14. 3. nor the weake bee dismayed ouermuch, Rom. 14. 4. Mar. 4. 31. 32.

26. The redeemed of the Lord doe see that many waies they are bound to obey, Psal. 100. 2. 3. and 86. 13. 1. Cor. 6. 19. 20. 1. Pet. 1. 17. 18. and also that it is a blessed thing to beare the yoke, Mar. 11. 29. 1. Ioh. 5. 3. Psal. 65. 4. and 119. 14. Gal. 6. 16. and so they resolute to denie their owne will, and follow the Lord, Phil. 1. 27. and 3. 20. Act. 26. 7. 1. Pet. 4. 2. 3.

*Q. Wherein is the summe of the Lawe contained?*

*An.* In the 10 tenne Commandements, q Deut. 10. 4. and 4. 13.

*Expos.* 1. These tenne commandements

ments are an abridgement of the whole Lawe; the full exposition whereof is to be found in the bookes of the Prophets, and Apostles, and holy men, who wrote by inspiration of the spirit, Exod. 34: 27. 1. Kin. 8. 9. Matth. 22. 40. for the right understanding of the tenne commandments; called the Decalogue, observe these rules.

1. The Law is spirituall, binding the soule and conscience to entire obedience. Rom. 7. 14. Matth. 5. 21. 22. 27. 28.

2. The meaning of the precepts is to be drawne from the maine scope and end thereof. Matth. 5. 33. 34. 35. 36.

3. The commandment which forbiddeth a sinne, commandeth the contrary dutie; and the commandment which requireth a dutie, forbiddeth the contrary sinne. Psal. 34. 12. 14. Eia. 1. 18. 17. Mar. 3. 4.

4. Vnder one vice expressly forbidden, all of the same kinde, and that necessarily depend thereon, as also the least cause, occasion, or inticement thereunto are likewise forbidden. Maa. 5. 21. 22.

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17. 18. 1. Iohn. 3. 15.

Vnder one duty expressed, all of the like nature are comprehended, as all meanes, effects, and whatsoever is necessarily required for the performance of that dutie: and therefore in diuerse, yea in all the commandements one and the same duty may in diuerse respects be commanded, and one and the same sinne may be forbidden.

6. Where the more honourable person is expressed, as the man, let the woman vnderstand that the precept concerneth her.

7. Where the duty of one man standing in relation to another is taught, there is taught also the duties of all that stand in the like relation one vnto another; as when the duty of one inferiour towards his superiour is taught, there is taught the generall dutie which all superiours owe to those that bee vnder them, which inferiours owe to them that be over them, and which equals owe one to another.

2. How are they divided?

A. Into two Tables. Deut. 5. 22. and 10. 1. 2.

Expos.

*Expos.* 2. From the commadements, as they are set downe wee may obserue.

1. That the Law is most perfectly wise, iust, equall, and strictly binding the consciences of all men without exception, & that continually. Deut. 4. 5. &c. Psal. 19. 7. &c.

2. For order of doctrines there is a perfect distinction of one commandement from another ; but as touching practise they are so nearely knit together, that no one can be perfectly obeyed, vnlesse all be obeyed, and he that breaketh one commandement, transgresseth the whole law. Deut. 27. 26. Gal. 3. 10. Iam. 2. 10. 11.

3. The loue of God is the ground of our loue to our neighbour, 1<sup>o</sup>. Ioh. 4. 20: and 5. 1. 2.

4. Our loue to our neighbour is a testimonie of our loue to God. Rom. 13. 8. 9. 10.

5. Such as bee truely religious must haue respect vnto all Gods commandements, Psal. 119. 6.

6. The duties of the first Table are most excellent ; and the breaches thereof more grievous then of the second, if  
equall



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equal proportion be obserued, and comparison bee made, 1. Sam. 2. 25. Esa. 7. 13.

7. If two Commandements cannot bee performed at once, the lesser must giue place to the greater: so the loue of God must be preferred before the loue of our neighbour, and morall duties before outward circumstances. Hos. 6. 6. Matth, 12. 4.

8. The law is set forth as a rule of life to them that are in Christ, therefore our obedience is to be performed vnto God in and through Iesus Christ, Matt. 19. 17. 18. 19. Exod. 19. 6. 7. 8, with 20. 1. &c.

9. All sinnes here forbidden are to be shunned, and that both alwayes, and at all times: The duties commanded are perpetuall, to be practised when the Lord giueth opportunitie, and calleth thereunto.

*Q. Which are the Commandements of the first Table?*

*An.* The foure first, and they teach vs the dutie, which we owe vnto God immediately.

*Q. Which are the Commandements of the*

the second Table?

A. The first, which instruct us in our duty towards our neighbour, Ephes. 6. 2.

Q. Which is the first Commandment?

A. I am the Lord thy God. &c. Thou shalt have none other Gods before my face.

Q. What is the general duties required in this commandment?

A. That in mind, will, affection, and the effects of these we take the true God in Christ, to be our God.

Expos. 3. The speciall duties of this commandment, are knowledge of God, acknowledgement, estimation, Deut. 4: 39. Isa. 43. 10. Psal. 89. 6. 7. &c. and 9. 1. Jer. 24. 7. and 9. 24. Col. 1. 10. Mic. 7. 18. faith, trust, 2. Chron. 20. 20. Psal. 27. 1. 3. and 37. 5. loue, Deut. 6. 5. Psal. 18. 1. Mat. 20. 37. feare, reuerence, Psalm. 2. 10. 11. and 4. 4. 1. Pet. 1. 17. Matth. 10. 28. Jer. 10. 6. 7. and 5. 22. Leuit. 19. 14. Psal. 130: 3. Reue. 15. 3. 4. hope. Lam. 3. 24. 26. Rom. 15. 13. Jerem. 17. 13. humility. 1. Pet. 5. 6. Mic. 6. 8. Gen. 32. 10. patience. Psal. 39. 9. Rom. 12. 12. Heb. 10. 36. Iob. 1. 21. Ier. 14. 22. Ioy, Psal. 43. 1. zeale, or seruor  
of

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of will, Gal. 4. 18. desire of Gods presence in heaven, Phil. 1. 23. 2. Tim. 4. 8. Rev. 22. 17. 20. invocation, Psal. 32. 6. and 65. 2. Phil. 4. 5. 6. thankfulness, Psal. 75. 1. and 56. 12. 13. swearing by God alone, Deut. 10. 20. adoration, Deut. 6. 13. and 10. 20. Matth. 4. 10. and profession of his name, 1. Pet. 3. 15. Matth. 13. 32, Deut. 3. 17. and 6. 11. Rom. 10. 10.

*Q. What is the generall sinne here forbidden?*

*A. All failing to give God that afore said honour, which is due unto him: or else in whole, or in part giving it unto any other.*

*Expos. 4. The sinnes forbidden are Atheisme, Psal. 14. 1. Tit. 1. 16. Exod. 5. 2. ignorance, Ier. 4. 22. and 9. 3. Psal. 14. 3. error concerning God, Rom. 1. 23. Ioh. 5. 23. infidelitie, distrust, Heb. 10. 38. Isa. 7. 9. Ier. 17. 5. 6. presumption, Math. 4. 7. 1. Cor. 10. 6. 10. Num. 15. 30. 31. want of loue. 1. Cor. 16. 22. offeare or reuerence, Psal. 36. 1. Deut. 28. 58. 59. prophaneſſe, Rom. 1. 30. 2. Pet. 3. 4. 5. Pro. 1. 22. despair, Genes. 4. 13. impatience, Exod. 16. 3. and 17. 2. 3. deadnesse and hardnesse of heart, Rom. 2. 5. Luk. 2. 34.*

and vnthankfulnesse. Rom. 1. 21.

5. Also pride, Act. 12. 23. Dan. 4. 26. 27. Luk. 18. 14. confidence in wit, wealth, friends, wicked deuises, Ier. 17. 5. 6. and 49. 16. 2. Chro. 16. 12. carnall loue, Mat. 10. 37. Ioh. 12. 43. 2. Tim. 3. 2. feare of man more then of God. Reu. 21. 8. Matt. 10. 28. Ier. 10. 2. base delights, that draw the heart from the fountaine of goodnes, Matt. 24. 37. Luk. 21. 34. and 14. 18. &c. Inuocation of wood, stone, or Saints departed, Dan. 3. 2. &c. Esa. 63. 16. sacrificing to our nets, Hab. 1. 16. or blessing an Idoll, Esa. 66. 3. 1. Sam. 31. 9. Psa. 106. 28. dedicating holy dayes to the honour of Saints, Exod. 32. 6. or to the crosse professing homage or obedience to the Pope, 1. Cor. 7. 23. representing God by an image, Deut. 4. 12. 15. Esa. 40. 18. society of marriage with idolaters of this kind. Deut. 7. 1. Exod. 34. 21. 16. 2. Chro. 21. 6. seeking to wizards for helpe, Leuit. 20. 6. 1. Sam. 28. 11. &c. and ascribing, any thing, whether it be property, worke, or glory that belongeth to the Lord alone, to any creature or thing, though wee acknowledge it to be no god, Ephe. 5. 5. Phil. 3. 14. Exod. 32. 8. Rom. 1. 23. 25.



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1. Cor. 10. 20:

*Q. Which is the second Commandement?*

*A. Thou shalt not make to thy selfe any grauen Image, &c.*

*Q. What is the generall duty which this Commandement requireth?*

*An. That we doe worship the true God purely, according to his will.*

*Expos. 6. The particular duties of this precept comprised vnder that generall are, hearing and reading the word, and prayer, either publike or priuate, Math. 28. 19. 20. Deut. 33. 10. Luk. 4. 15. and 11. 1. and 1. 10. 1. Tim. 2. 1. administration of the Sacraments, Math. 3. 1. 6. and 26. 26. &c. and discipline, Mat. 18. 15. &c. 2. Cor. 2. 6. 2. Thes. 3. 15. meditation, Psa. 1. 2. and 37. 31. and 77. 15. conference, Deut. 6. 7. Mal. 3. 16. fasting, Luk. 5. 35. Act. 13. 2. and feasting, Est. 9. 17. with all meanes and furtherances thereof. All which must bee approoued, exercised, maintained, and performed purely, as God offereth opportunitie, without carnall imaginations and conceits. Deut. 4. 2. and 12. 32. Act. 17. 29. Esa. 40. 18. 22. &c.*

2. What is the generall sinne forbidden?

An. All 7 omission of Gods true worship when it is required, and all false worship, either inuented by others, or taken vp of our owne heads.

*Expos.* 7. The omission of any of the former particular duties required, as of hearing, &c. Luk. 14. 19. Esa. 64. 7. is here forbidden. As also carnall imaginations in Gods worship. Act. 17. 29, liking and approbation of our owne inuentions Num. 15. 39. making images for a religious vse, Leuit. 19. 4. and. 26. 1. worshipping God in, at, or before an image. 1. Kin. 19. 18. 2. Kin. 18. 4. adding to, or detracting from, or changing any thing of the word of God, instituting false Sacraments or offices in Gods Church, Deu. 4. 2. and 12. 32. 1. Kin. 12. 31. 32. wil-worship, grounded onely vpon good intent or custome; Matth. 15. 9. Col. 2. 18. 13. as Papish fastings, going on pilgrimage, vowes of pouerty, single life, or any superstitious or vaine thing: tying Gods presence to time or place, Num. 23. 28. 29. 1. Sam 4. 4. 7. 2. Sam. 15. 25. Iob. 4. 20. praying vpon beads, maintayning of any idolatrous customes, as fit and decent

cent to adorn and beautifie the worship of God, Deut. 12. 30. Esa. 30. 22, societie with false worshippers of God in marriage, Deut. 7. 3. 4. Exod. 23. 32. 33. and making leagues of amity with them. 2. Chron. 19. 1. 2.

*Q. What is the third Commandement?*

**A.** Thou shalt not take the name of the Lord thy God in vaine, &c.

*Q. What is the generall duty required in this Commandement?*

**An.** That wee should use the titles, properties, works, & ordinances of the Lord with knowledge, faith, reuerence, ioy and sincerity, in thought, word, and conuersation.

*Expos. 8.* The speciall duties of this precept are, reuerent meditation of Gods titles, properties, and Word, Psal. 8. 1. &c. Psal. 1. 2. and diligent obseruation of his workes, both of creation and providence, mercy and iudgement, Psal. 104. 24. and 107. 43. Hearing the word, and calling vpon Gods name, with desire, Psal. 42. 1. care, diligence, Eccl. 4. 17. Iob. 5. 27. constancie, Psal. 122. 2. zeale Iam. 5. 16. Matth. 11. 12: faith, Iam. 1. 6. Ioh. 5. 24. ioy, Matth. 13. 44. and humi-

litie, Esa. 66. 2. and 57. 15. Receiuing the Sacrament with due preparation and right affection, 1. Cor. 11. 28. Numb. 9. 6. &c. making confession of our finnes with griefe, Ezr. 9. Dan. 9. broken-heartednesse, Psal. 51. 17. and purpose of amendment, Iob. 39. 37. 38. Speaking of Gods word and workes with sinceritie, feare, and reuerence, vpon iust occasions, Psal. 119. 46. Deut. 28. 58. Swearing by the name of God in truth, iudgement, and equitie being lawfully called thereunto, Ier. 4. 2. vsing apparell, meate, drinke, sleep, recreation, &c. after a sanctified manner, with prayer, moderation, and to the glorie of God, 1. Tim. 2. 9. Luk. 21. 34. 1. Tim. 4. 4. 5. 1. Cor. 10. 31. and with an outward profession of religion, ioyning an vnblameable conuersation, Phil. 1. 27. 1. Pet. 3. 1. 2. Tit. 2. 10. Math. 5. 16.

*Q. What is the generall sinne forbidden?*

*A. Omittings the duty here required, vsing <sup>to</sup> his name when we ought not, or otherwise then we should.*

*Q. When is the name of God taken otherwise then it should?*

*A. When it is vsed ignorantly, superstitiously*



Ortionally, without faith rashly, not to a right ende, hypocritically, falsely, against conscience, and when men name themselves Christians, but liue scandalously.

*Expos. 9.* The speciall finnes forbidden are omission or neglect to know, Psal. 92. 5. 6. &c. obserue. Zeph. 3. 5. meditate, or make vse of the titles, properties, ordinances, or workes of God. Matth. 13. 19. and 7. 26. &c. and 10. And also light, vnreuerent, vaine, false, superstitious or wicked thinking thereof, Mal. 2. 17. Psal. 50. 21. praying without vnderstanding, 1. Cor. 14. 15. desire or care to speede, Matth. 6. 7. or faith in Gods promises, Rom. 10. 14. Hearing without attention, or care to get good thereby, Ezek. 33. 30. Act. 28. 21. 22. receiuing the Sacrament ignorantly, for custome without holy preparation, and affection required, 1. Cor. 11. 17. &c. Swearing vainly. Ier. 5. 7. Matth. 5. 34. rashly, 2. Sam. 19. 7. Eccle. 9. 2. falsely, Zach. 5. 3. Ier. 5. 2. and wicked blasphemie against God, Leuit. 24. 11. 2. King. 19. 22. cursing and banning. 1. Sam. 17. 43. abusing the creatures in excesse, Amos. 6. 1. &c. or su-

perstition. Col. 2. 20. 21. Gen. 32. 32. making a sport of sinne. Prou. 14. 9. Ier. 11. 15. & living scandalously in the profession of religion, 2. Sam. 12. 14.

*Q. Which is the fourth Commandement?*

*An. Remember the Sabbath day, &c.*

*Q. What is the generall duty here required?*

*An. That the whole Sabbath or Lords day be set apart from all common use, as holy to the Lord, both publique, ly and priuately in the practice of the duties of necessity, holinesse, and meretricie.*

*Expos. 11. In this commandement it is enioyned, that we finish all our worldly businesse in sixe dayes, Deut. 5. 23. and that we rise betimes in the morning vpon the Sabbath, Marke. 1. 35. compared with vers. 38. 39. Exod. 32. 5. 6. Psal. 92. 2. and prepare our selues for the publike Congregation, by prayer, meditation, thanksgiuing, and examination of our hearts, Eccles. 4. 17. Psal. 93. 5. 2. Tim. 2. 19. going about the workes of mercy, and instant necessitie with heauenly mindes, Matth. 12. 1. &c. Luk. 13. 15. It*

is also required that wee ioyne with the people of God in the publique Congregation, hearing the word read and preached, calling vpon Gods name, receiuing the Sacraments, praying God for his mercies, singing of Psalmes, 2. King. 4. 23. Act. 13. 14. 15. 44. and 15. 21. and 16. 13. and 17. 2. and 20. 7. In which exercises wee must bee all the while attentive, Act. 16. 14. reuerent, Esay. 66. 2. and eager to get good, Psal. 43. 1. 2. not departing till the blessing bee pronounced, Ezec. 46. 1. 2. 10. Act. 10. 33. 1. Cor. 14. 16. After the whole day is to bee spent with delight and cheerefulnesse, in religious meditation, reading and conference, and the workes of necessity and mercy, Esa. 58. 13. 14. Act. 17. 11. Plab. 2. Luk. 24. 14. 17. 1. Cor. 16. 2.

*Q. What is the generall sinne there forbidden?*

*An.* All neglecting 12 of the duties of that time, 13 prophaning of that day, in whole or in part, by needlesse works, words, or thoughts, about our callings or recreations.

*Expos:* 12. Here is forbidden idlenes or a negligent omission of any duty required

quired, either in whole or in part, for matter or manner: as sleeping out the Sabbath in the morning, sleight preparing our selues for the publike assembly, absence from it, comming late, sleeping there, staring about, going forth before the blessing, misapplying the word, Matt. 20. 6. Act. 20. 9.

13. All prophanation of the Sabbath, or any moment of that pretious time, with worldly cares, words or businesse, is condemned also, Esa. 58. 13. as trauailing iourneys, Exod. 16. 29. 30. keeping faires, Neh. 13. 15. 16. 17. labouring in seed-time and haruest. Exod. 34. 21. going on trifling errands &c. vaine recreations, as bowling, shooting, hunting stoole-ball, &c. on this day are vnlawfull.

*Q. Which day is to be set a part as holy to the Lord?*

A. It is morall & perpetuall to keepe one day in seauen as holy: from the creation to the resurrection of Christ the seventh day was instituted: after Christ his resurrection the 1<sup>st</sup> first day of the week was ordained, and is to be kept for euer.

14. The worke of our redemption is the greatest worke that euer was; Iohn. 3.



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16. and by Christ his resurrection from the dead, a new creation was as it were finished: wherefore seeing that hee rose againe the first day, it was (as Divines agree) meete the Sabbath should bee changed to the first day, Act. 20. 7. 1. Cor. 16. 2.

*Q. Which is the first Commandement?*

An. Honour the Father and the Mother, &c.

*Q. Who are meant by Father and Mother?*

An. Not onely naturall parents, but also all Superiours in office, age, and gifts.

*Expos. 15.* All Superiours are called by the name father and mother, 2. Kin. 2. 12. and 5. 13. Elay, 19. 13. because they are sweet and pleasant names, apt to signifie both the affection that Superiours ought to beare towards their interiours, and also to perswade inferiours cheerefully to performe their duty. Household society also is of all others the first, from which all others spring, by the encrease of mankind, Gen. 4. 1. 2. and 9. 1.

*Q. What is it to honour?*

An. To acknowledge the excellency that

that is in men by vertue of their place; and accordingly to yeeld it to them.

*Q. Are the the duties of inferiours only here intended?*

*A. No: but of Superiours and equals also.*

*Q. What then is the generall duty required in this commandement?*

*A. That we carefully observe that order God hath appoynted amongst men, and doe the duties which we owe vnto them, in respect of their places and degrees.*

*Expos. 16.* Of all men as they stand in relation one to another, here is required wisdom, and iustice to yeeld to euery man, that which appertaines to his place, 1. Pet. 2. 17. loue and diligence in fitting themselves with gifts meete for their place, 2. Tim. 2. 15. and doing their duties modestly, Iob. 31. 13. 14. and moderation in bearing with the defects of others, Gal. 6. 1. and prayer for the mutuall good of others, Iam. 5. 16.

*Q. What is the dutie of inferiours to their Superiours.*

*A. To be subiect, 17 reuerent, and thankesfull, bearing with their wants, & couering*

conering them in loue:

*Expos.* 17. The wholesome lawes of Magistrates must bee carefully obserued, Tit. 3. 1. 1. Pet. 2. 13. Rom. 13. 2. their persons reuerenced, Pro. 24. 21. 1. Pet. 2. 17. and defended with the goods, body, and life of the subiect; and to them tribute and custome is freely and willingly to be payed, Rom. 13. 6. 7. 2. Sam. 18. 3. and. 21. 17. The ministers of the Gospell must bee had in singular loue for their workes sake, 1. Theff. 5. 13. their doctrine must be receiued with gladnes of heart, Heb. 13. 17. Luk. 10. 16. 1. Thes. 2. 13. themselves defended against the wrongs of wicked men, Rom. 16. 4. and made partakers of all good things for this life, Gal. 6. 6. Wiues must after a speciall manner loue, feare, and obey their husbands, yea though they be froward; which must be manifested in word and behauieur, Ephes. 5. 33. 22. 23. 24. Col. 3. 18. 1. Pet. 3. 1. 1. Sam. 25. 3. they must be helpers to them in godlines, and in the things of this life, Gen. 2. 18. 1. Pet. 3. 1. Pro. 31. Children must imbrace the instructions of their parents, continue in feare and obedience to the end, not be-  
stow

stow themselves in marriage without  
 their consent, Ephes. 6. 1. Lnk. 2. 5. 1. Exod.  
 18. 19. Ruth. 3. 5. Judg. 14. 2. and mini-  
 ster freely vnto their neccssities, 1. Tim.  
 5. 4. Gen. 47. 12. Seruants must wisely,  
 faithfully, willingly, and painfully be-  
 stowe their time appoynted in their go-  
 uernors seruice, Tit. 2. 9. 10. Eph. 6. 5. 6.  
 Gen. 31. 38. 1. Tim. 6. 1. 2. submitting  
 themselves to holy instruction, beating  
 rebukes and chastisements, though they  
 be vniust; without grudging, stomacke,  
 fullen countenance, answering againe,  
 or resistance, Tit. 2. 9. 1. Pet. 2. 18. vntill  
 they can vse some iust and lawfull reme-  
 die. Weake Christians must not censure  
 the strong, for vsing their liberty, Rom.  
 14. 2. 3. Young men must giue due re-  
 spect to the aged, asking their counsell,  
 rising vp before them, giuing them leaue  
 to speake before them, &c. Titus. 2. 6.  
 1. Pet. 5. 5. Leuit. 19. 32. Iob. 32. 46. Infe-  
 rious in gifts, must not grudge or dis-  
 daigne their superiours, but seeke to make  
 benefit of the gifts that God hath giuen  
 them, Iob. 4. 19. Rom. 16. 1. 2. 3. &c. All  
 these duties are cheerefully, diligently,  
 and faithfully to be performed to superi-  
 ours,



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ours, though they be wicked and vngodly, in respect of the commandement, will, and authority of God, who hath so appointed, Psal. 119. 4. 14. 32. 117:

*Q. What is the duty of Superiours?*

**An.** To carry <sup>18</sup> themselves gravely, meekely, and after a seemely manner towards their inferiours.

*Expos.* 18. Magistrates ought by all good meanes to procure the good of their subiects, making holy and iust lawes for the maintenance of piety and iustice; appointing officers that be wise couragious, and fearing God, to see iustice executed; and labouring to roote out sinne by punishing offenders iustly. and encouraging the Godly, 1. Tim. 2. 8. 2. Chron. 19. 5. &c. Rom. 13. 4. Deut. 7. 18. 19. Psal. 101. 6. 7. 8. 1. Pet. 2. 13. Esay 49. 23. Ministers must labour in private reading, meditation, prayer, and publike teaching, by instruction, exhortation, rebuke, and comfort; keeping the holy things of GOD from contempt, and watching ouer their flockes, that their people bee not corrupted by false doctrine, or by scandalous conuersation, 1. Tim. 4. 13. 16, & 3. 2, &c. 1. Sam. 12. 23. Deut:

Deut. 33:9. 10. Ezek. 33. 7. &c. and 34. 4.  
 Acts 20. 28. Matth. 7. 6. Pro. 27. 23. Ezek.  
 44. 23. 24. Husbands must choose religi-  
 ous wiues, dwell with them as men of  
 knowledge, louing them dearly, bea-  
 ring with their infirmities, protecting  
 them, providing things necessary for  
 their state and calling, allowing them  
 competent maintenance, imployment,  
 and liberty, specially for the seruice of  
 God, reioycing and delighting in them,  
 prudently admonishing them in great  
 loue and tendernes, and praising them,  
 for their faithfulness, 2. Cor. 6. 14. 1. Pet.  
 3. 7. Eph. 5. 33. Gen. 34. 6. 7. Gen. 20. 16.  
 1. Sam. 30. 5. 8. Eph. 5. 28. 29. Exod. 21.  
 10. Pro. 5. 18. Gen. 26. 8. Esa. 62. 5. Gen.  
 30. 2. Iob. 2. 13. Fathers must bring their  
 children to holy Baptisme, Gen. 21. 4:  
 Mothers must nurse their owne children  
 if they be able. 1. Tim. 5. 16. Gen. 21. 7.  
 1. Sam. 1. 22. Both must bring them vp in  
 instruction and feare of the Lord. Eph. 6.  
 4. Deut. 6. 6. 7. 20. Exod. 12. 26. keepe  
 them in subiection, traine them vp in  
 some honest labour and calling, Gen. 4.  
 1. 2. louingly, and seasonably correct  
 their faults, not without compassion and  
 sorrow.

sorrow. Prou. 23. 13. and 19. 18. and 22. 15. and 29. 15. 17. Eph. 6. 3. bestowe them fitly in marriage, and that in due time. 1. Cor. 7. 36. 38. Ier. 29. 6. and lay vp some thing for them as abilitie will suffer, 2. Cor. 12. 14. Prou. 19. 14. Masters must choose into their houses true, and religious seruants; and when they are entertained take care to informe them priuately, and see that they serue God in publique also. Psalm. 101. 6. Act. 10. 2. Iosh. 24. 15. Gen. 18. 19. Exod. 20. 10. prouide and giue them fit meate, lodging, wages, worke, time of refreshing, Prou. 27. 27. 1. Cor. 9. 9. Deut. 24. 14. 15. Prou. 31. 15. take care of them when they bee sicke, that they perish not for want of good attendance, Matth. 8. 6. and admonish, rebuke, correct them, if neede require, Prou. 29. 19. Eph. 6. 9. Col. 4. 1. Strong Christians must beare with the infirmities of the weake, seeking to build them forward vsing their libertie aright, for edification, and not for offence; forbearing euen things lawfull for the good of their neighbour, Rom. 15. 1. 2. and 14. 13. 15. &c. 1. Cor. 8. 13. Old men should bee examples of patience,  
O sobriety

sobrietie, and holines, sound in faith, able to giue good counsell and direction, Tir. 2. 2. 3: 4. Such as excell in gifts must not despise others, but imploy their graces for the good of them.

*Q. What is the dutie of equals?*

**A.** Equals must regard the dignitie and worth of each other, modestly carie themselves one towards another, and in giuing honour goe one before another. Eph. 5. 21. Rom. 12. 10.

*Q. What is the sixth Commandement?*

**A.** Thou shalt doe no Murther.

*Q. What is the generall dutie of this commandement?*

**A.** That by all meanes lawfull we desire and studie to preserve our 19 owne person, and the 20 person of our neighbour.

*Expos.* 19. The speciall duties of this commandement in respect of our selues, are, loue and care to preserve the vigor of mind, and strength of body, that they may be seruiceable to the Lord, and fit for our brothers good; Ephes. 5. 29. to which end wee must vse cheeresfulness, Proverb. 17. 22. sobrietie in care, meate, drinke, apparell, recreation, and vse of Physicke,



Phyficke, Matth. 6. 34. Pro. 25. 26. and 23. 2. as also moderation in labours, Eccles. 4. 8. and sleepe; seeking lawfull meanes of refuge from violence and danger as giuing soft words, courteous answers, Iudg. 8. 2. 3. Prou. 15. 1. flying and shunning the company of angry persons, Prou. 22. 24. 26. vsing the benefit of law, Deut. 17. 8. &c. and weapons for our necessary defence, &c.

20. The speciall duties in respect of our neighbour are, loue, Rom. 13. 8. reioycing at the good of their persons, 1. Cor. 12. 25. 26. Rom. 13. 15. compassion and tendernes of hart towards them, Eph. 4. 31. 32. patience, bearing wrongs, forgiuing iniuries, Col. 3. 12. 13. passing by some wants in mens words or actions Eccles. 7. 2. 1. Prou. 17. 9. couering them with silence, taking all things in the best sence, 1. Cor. 13. 5. 7. courteous behauiour, Eph. 4. 32. easinesse to be entreated, Iam. 3. 17. gentle answers, Pro. 15. 1. hearing our inferiours speake in their iust defence Iob. 31. 13. auoiding all occasions of strife, parting with our owne right sometimes for peace sake. Gen. 13. 8. 9. not neglecting any duty of

loue and friendship, though we bee forced to goe to law for our right. Rom. 12. 18. Releueing the needy, visiting the sicke, cloathing the naked, lodging the stranger, &c. Heb. 13. 2. 3. Iob. 31. 19. 20. pleading for the life and person of the poore, and such as be wronged, and deliuering them also, if it stand in our power. Pro. 24. 11. 12. vsing mildnesse in rebukes, and moderation in correction, Gal. 6. 1. yet according to the qualitie of the offence, Iude, v. 22. 23. And in a word bee harmelesse and innocent towards all men. Psal. 15. 3. taking care that they sustaine no harme by vs or ours, Exod. 21. 8. in their persons in taunt, Matth. 5. 22. stripe, or ill-handling. Leuit. 24. 19. To our owne and our neighbours cattell wee must also shew mercy, Prou. 12. 10.

*Q. Which is the generall sinne here forbidden?*

An. All neglect of our owne, or our neighbours preservation or desire of our owne or their hurt, conceived in heart, or declared by word, gesture, or deede.

*Expos. 21.* In respect of our selues by this Commandement is forbidden, excessive

effiue sorrow, Prou. 17. 22. distracting care, thoughts against our selues, solitarie musing on the temptation of Sathan; neglect of meat, drinke, apparell, recreation, phylicke, sleepe, labour, &c. or excesse therein; meddling with other mens matters, Amos. 4. 1. Prou. 23. 21. and 26. 17. desperate aduentures, companying with them that bee make-bates, quarrellous, and furious, &c. Prou. 26. 20. 21. doing that whereby wee are or may bee stirred vp to anger, and refusing to craue the aid of the Magistrate.

22. In respect of our neighbour, here is forbidden hatred. 1. Iohn. 3. 15. enuy Prou. 14. 30. vnaduised anger. Matth. 5. 22. pride, Pro. 13. 10. desire of reuenge; foolish pittie, reproching for sinne or any other infirmitie, as pouerty, basenes of blood, stammering. Leuit. 10. 14. &c. chidings, brawlings, crying with an vnseemely lifting vp of the voyce, Eph. 4. 31. complaintsto euery one of the iniurie wee haue receiued. Disdainfull or scornfull carriage, as deiectionesse of countenance, Genes. 4. 5. nodding the head, poynting with the finger, or vsing any other prouoking gesture. Prou. 6. 17.

stubborneſſe, implacableneſſe, Röm. 1. 31. breaking ieſts vpon our neighbour. Oppreſſion, Leuit. 19. 13. with-drawing corne from the poore, Prou. 11. 26. detaining the hirclings wages, Leu. 19. 13. Ier. 22. 13. not reſtoring the pledge, Exod. 22. 26. Quarrelling. Tit. 3. 2. ſtriking, wounding, Exod. 21. 18. 22. 26. placing manhood in reuenge or bloudſhed, Pro. 20. 22. extremitie of puniſhment, Deut. 25. 2. all taking away of life, otherwiſe then in caſe of publique iuſtice, iuſt war, and neceſſary defence, Exo. 21. 12. Gen. 9. 6. and all ſparing thoſe the Lord commandeth to bee puniſhed, Prouerbs 17. 15.

*Q. What is the ſeuenth Commandement?*

An. Thou ſhalt not commit adultery.

*Q. What is the generall duty of this commandement?*

A. That we ſhould 23 keepe our ſelues pure in ſoule and body, both towarde our ſelues and others.

*Expof. 23.* The ſpeciall duties of this Commandement are, puritie of heart, 1. Theſ. 4. 3. 4. ſpeech ſauouring of ſobriety,



ty, Col. 4. 6. temperance in sleepe, recreation, diet both for quantitie and quality, Luk. 21. 34. 1. Thes. 5. 6. conuenient abstinence, watching, and fasting, modesty in apparell, 1. Tim. 2. 9. grauity in behaviour, Tit. 2. 3. making a couenant with our sight, hearing, and other senses, Iob. 31. 1. Psal. 119. 37. possessing our vessels in holiness and honour, 1. Thess. 4. 5. finally, in such as haue not the gift of continency, holy marriage with such as be fit, 1. Cor. 7. 2. 9. 39. and therein due Beneuolence, fidelity, and confidence each to other, 1. Cor. 7: 8.

*Q. What is the generall sinne here forbidden?*

*An.* All uncleannes of heart, speech, gesture, or action, together with all the causes, occasions, and signes thereof.

*Expos.* 24. The speciall sins forbidden in this Commandement are filthy imaginations and lusts, Col. 3. 5. speaking or giuing eare to rotten and corrupt communication, Eph. 5: 3. 4. 1. Cor. 15. 33. wantonnesse of the eyes, Matth. 5. 28. giuing them liberty to wander, and to roueabout, 2. Sam. 11. 2. Idlenesse. Ezech. 16. 49. intemperance in sleepe or diet, Ier.

5. 8. excessive. Eph. 5. 18. new-fangle-nesse  
 Zeph. 1. 8. immodesty in apparell, Esa. 3.  
 16. &c. wearing that which agreeth not  
 to our sexe. Deut. 22. 5. laciuous pi-  
 ctures. 1. Thes. 5. 22. impudency or light-  
 nesse in countenance or behauiour, Prou.  
 7. 13. painting the face, 2. King. 29. 30.  
 vnnecessarie companyings with lewde  
 persons, Pro. 5. 8. promiscuous dancing  
 of men and women, Mat. 6. 22. fornication.  
 Deut. 22. 28. adulterie, Deut. 22. 32.  
 incest, Leu. 18. 6. abhorring marriage; or  
 vnlawfull entrance into the same, when  
 the parties are within the degrees of affi-  
 nitie prohibited, Leu. 18. 6. formerly  
 contracted, Deut. 22. 23. or married to  
 some other who are yet aliue, Rom. 7. 2.  
 vseasonable, or intemperate abuse of  
 marriage bed, Leu. 18. 19. Heb. 13. 4.  
 and also all vnnaturall lusts, Leu. 18. 22.  
 23. Rom. 1. 26. 27.

*Q. What is the eighth Commandement?*

*An. Thou shalt not steale.*

*Q. What is the generall duty of this Commandement?*

*An. That by all good meanes wee fur-  
 ther the outward estate of our selues,  
 and of our neighbours.*

*Expos.*

*Expos.* 25. The speciall duties of this Commandement are, an honest calling, 1. Cor. 7. 20. Gen. 4. 2. faithfull labouring, Eph. 4. 28. true and honest dealing therein, Psal. 15. 2. frugality, honestly keeping what we haue gotten, wisely ordering our expences, and conveniently vsing what God hath giuen, that we may be helpfull to others; Pro. 21. 20. contentation with our estate, be wee neuer so poore, 1. Tim. 6. 6. 7. 8. borrowing for need, and good ends, what wee are able to repay, and making payment with thankes and cheerefulness, Ex. 22. 14. 15. at time appointed; Ps. 15. 4. or if we cannot keep day, then by all other means contenting the creditour. Giuing freely, Luke 6. 30. iustly, Esa. 38. 7. and cheerefully, 2. Cor. 9. 7. according to our ability, and our neighbours necessitie. 2. Cor. 8. 13. lending freely, not requiring our owne before the day appointed, not compounding for gaine; forbearing or forgiuing the whole, or part of the summe lent, if it cannot bee paide without the hazard of vndoing the borrower, Luke 6. 35. vsing truth, faithfulness, iustice, and indifferency in buying, selling, letting, hiring,  
part

partnership, &c. Mat. 71. 2. 1. Thesse. 4. 6. not concealing the faults of our wares, or other commodity, or taking advantage of the necessity or vnskilfulnesse of the one partie, but equally respecting the good of each other, Gal, 5. 13. seasonable and faithfull restoring of things committed to our trust, Exod. 22. 7. 8. of things found. Deu. 22. 2. 3. and of things vnlawfully gotten. Leuit, 6. 2. &c. Good aduisednesse in vndertaking suretiship, in matters not about our abilitie, and for such as are knowne and approued Christians, Prou. 11. 15. and 7. 18. moderation in recovering that which is our owne, Phil. 4. 5. Ministers that receiue the tithes must feed the flocke committed to their charge, Ezech. 34. 2. Lawyers must take no cause into their hands, which they see can haue no good end with equity, Esa. 5. 20. Psalm? 15. 5. and they must follow those which they vndertake to defend, with all honest diligence and faithfulness; for loue of equitie, and not of gaine, ending suites with all possible dispatch and good expedition, Exod. 18. 13. &c.

*Q. What is the generall sinne hereforbidden?*

*An.*



A. All<sup>26</sup> neglect to further our owne,  
or our<sup>27</sup> neighbors wealth, all impeach-  
ment or hinderance thereof, and all in-  
crease thereof by vniust and indiret  
dealing.

Expos. 26. Actuell finnes of commissi-  
on, here forbidden are, idlenesse, inordinate  
walking, Prou. 12. 11. 2. Theft. 3. 11. coue-  
tousnesse, 1. Tim. 6. 10. miserable pinching,  
and defrauding our selues of the good  
things, which God hath giuen vs, Eccles.  
6. 1. &c. and 2. 26. wastfull consuming of  
our substance by lawish spending in meate,  
drinke, apparell, buildings vnnessearie  
gifts, sports, &c. Prou. 21. 17. Eph.  
5. 18. and by vnaduised suretiship. Prou.  
23. 13.

27. In respect of our neighbour,  
grutching at the prosperity of others:  
borrowing to maintaine idlenes, defraude  
men of their right, what wee are not  
able to repay; Ezek. 18. 7. also borrowing  
vpon interest vnlesse it be in case of ne-  
cessitie; denying what wee haue borrow-  
ed, or repaying vnwillingly. Psal. 37. 21.  
Leuit. 19. 13. lending vpon vsurie. Exod.  
22. 25. Exacting increase meerely for  
the loane. Ezek. 18. 8. cruelly requiring

all

all a mans debts, Esa. 58. 3. without mercie or compassion. In bargaining, buying, selling, letting, hiring, partnership to vse iniustice, craft, fraud, or falliehood; 1: Theff. 4. 6. as making things li-  
gious and doubtfull, respecting a mans owne commoditie onely; parting with bad wares for good, Amos 8. 5. or good at an excessiue rate, enhaunsing the iust price meereley because wee sell for day; ingrossing wares into our owne hands, that wee may sell them at our owne pleasure; dispraying what wee are to buy, Prou. 20. 14. or praying what we are to sell without iust cause and for our meere aduantage: buying vnderfoote, especially of such who sell for need; abusing mens simplicie and vnskilfulnesse; vsing false weights, ballances, measures, and lights to deceiue; Leuit. 19. 35. Prou. 11. 1. selling things hurtfull, and not vendible; as dispensations for sinne, charmes, church-liuings, Pro. 20. 25. Mal. 3. 8. crucifixes, &c. Detayning things strayed, found. Exod. 23. 4. Deut. 22. 1. 2. 3. or the meanes of our neighbours liuing layed to pledge. Exod. 22. 26. 27. as also things committed to our trust and custodie,  
Deut.

Deut. 27. 19. Prolonging of suites, defending bad causes, immoderate, or vnciuill contending at law for our owne right, selling iustice, Pro. 15. 27. removing ancient bounds. Deut. 19. 14. robbery by land, or sea, Zach. 5. 3. 4. 5. whether it bee stealing goods, castell, Exod. 22. 1. seruants or children, Exod. 21. 16. Deut. 24. 7. with or without colour of law: receiuing of things stolen. Prou. 29. 24. Psal. 50. 18. 19. 22. And all vnapproved and vnprofitable trades of life or callings (if they may bee so termed) as iesters, iuglers, parasites, carders, diceers, gamesters, players, fortune-tellers, figure-casters, sturdy rogues, and such as bee makers of the proper instruments of vnlawfull games. Ier. 10. 2. Iob. 30. 1. 2. 3. 2. Thess. 3. 10. Act. 19. 19.

*Q. Which is the ninth Commandement?*

**A.** Thou shalt not beare false witness against thy neighbour.

*Q. What is the generall duty here required?*

**A.** That by all meanes wee seeke to maintaine our as owne and our neighbours good name, according to truth and a good conscience.

*Expo-*

*Expos.* 28. The speciall duties of this commandement are, to speake sparingly, Pro. 10. 19. and to speake the truth from the heart, Psal. 15. 2. In respect of our selues, rightly to know and iudge of our selues, Gal. 5. 26, 2. Cor. 13. 5. to procure our owne good name, Pro. 22. 1. by seeking Gods glory first and principally, Matth. 6. 33. Heb. 11. 2. 39. iudging and speaking well of others, Matth. 7. 2. and walking vnblameably, Eccles. 10. 8. Luk. 1. 6. Iob. 1. 1. to defend it also when need requireth, but modestly, and in a sort vna- willingly.

29. In respect of our neighbour wee are commaunded to desire and reioyce in his good name, Rom. 1. 10. Gal. 1. 23. 24. sorrow for his infirmities, Psal. 119. 136. Ezra. 9. 6. and couer them in loue. Prou. 17. 9. 1. Pet. 4. 8. hoping the best with patience, and so iudging, 1. Cor. 13. 5. 6. 7. not bewraying his secrets before wee haue admonished him, Prou. 11, 12. 13. and 25. 9. 10. yea, though wee do it with griefe, and to such as wee desire might helpe and redresse them, rebuking him to his face, Matth. 18. 16. Gal. 2. 11. when iust occasion requireth, but yet louingly



lowingly and meekely, Gal. 6. 1. Prou. 25. 12. with remembrance of what is praiseworthy in him, 1. Cor. 1. 4. 10. Reu. 2. 2. 3. 4. commending him where hee deserueth well, yet rather in his absence then presence. 1. Thes. 5. 22. defending the good name of him, whose vnblameable carriage is. knowne vnto vs by testimony, hand-writing, and oath, if neede require, Philem. 16. 1. &c. not receiuing idle, or false reports against our brother, Psal. 15. 3. Prou. 25. 23. and 26. 20.

*Q. What is the generall sinne forbidden?*

An. All failing to procure, defend, and further our 30 owne, and 31 our neighbours credite: all vniust defence, wrongfull suspittion, or accusation of our selues or others.

*Expos.* 30. Here is forbidden an ouer, or vnderweening of the good things in our selues, Luk. 18. 9. 10. 11, Exod. 4. 10. 13. Ier. 1. 7. bearing our selues aboue our worth, Phil. 2. 3. boasting, Pro. 27. 1. excusing our selues vniustly, 1. Sam. 15. 15. Gen. 3. 12. debasing our selues, dissembling that others may prayse vs procuring our selues an ill name by walking vndiscreetly or offensively, 2. Sam.

12. 14. Rom. 2. 23. 24. and a needlesse lessening the good opinion others haue of vs, by bewraying our weakenesse; as want of learning, &c. to the carper.

*Expos.* 31. Here are condemned euil suspitions Matth. 7. 1. 1. Sam. 1. 13. want of desire, care, and reioycing in our neighbours good name, 1. Pet. 2. 1. reioycing in his infirmities, contempt, or foolish admiration of others, Act. 12. 22. Pro. 27. 14. vniustly renewing the memory of our neighbours crimes, which were in tract of time forgotten. Prou. 17. 9. calling good euill, or euill good, Esa. 5. 20. flattery, Prou. 27. 14. Iob. 17. 5. forbearing to speake in the cause or credit of our neighbours, Prou. 24. 18. 12. and 31. 8. 9. rash censuring, Matth. 7. 1. 2. nodding the head, winking with the eye, pointing with the finger, or any other vilifying or deriding gestures, Matth. 5. 23. speaking the truth with desire of our neighbours discredit. 1. Sam. 22. 14. 15. with Psalme. 15. 1. 2. 3. listening to tale-bearers, Prouerbs. 25. 23. raising false reports, Leuit. 19. 16. relaying mens words to their disgrace, contrary to their meaning, 1. Sam. 22. 9. 10. Matth.

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26. 60. 61. spreading abroad flying tales,  
Prou. 26. 20. 21. 22. libels, false present-  
ments and citations; giuing false euidence  
and pronouncing false sentence, Leuit. 19.  
15. 35. Exod. 23. 6, Dent. 19. 16. Prou  
19. 5. In respect of our selues and our  
neighbours, here is forbidden lying  
and equiuocating. Eph. 4. 25. Col. 3. 9  
10.

*Q. What is the tenth Commandement?*

*An. Thou shalt not couet &c.*

*Q. What is the generall duty here com-  
manded?*

*A. That we be truly & contented with  
our owne outward condition, and hearti-  
ly desire the good of our neighbour, in  
all things belonging vnto him, great and  
small = 1. Tim. 6. 8. 1. Cor. 7. 29. 30. Act.  
26. 29.*

*Expos. 32. In this commandement wee  
are inioyned to acquaint our selues with  
thoughts of good towards our neigh-  
bour, Esa. 32. 8. 3. Iohn. 2. Iob. 31. 29. and  
that which appertaineth to him; to re-  
ioyce in the present good estate of our  
selues and our neighbours, Psalm. 34. 2.  
and 119. 74. and cheerefully to prayse God  
for it.*

*Q. What is the generall sinne forbidden?*

**An.** All thoughts of mind, wishes, and desires of heart, and delightfull remembrances of euill against contentednesse. Iob. 31. 29.

*Q. Is any man able to keepe this Law?*

**A.** Not perfectly: for the<sup>a</sup> godly offe<sup>r</sup> sa<sup>l</sup>, the most holy<sup>33</sup> saile<sup>b</sup><sup>34</sup> alwaies in their best actions: but the child of God ought<sup>c</sup>, may and vsually doth<sup>d</sup> walke according to the Law sincerely. <sup>a</sup> Iam. 3. 2. <sup>b</sup> Exod 28. 36. 37. 38. <sup>c</sup> 1. Ioh. 2. 14. Ioh. 14. 15. 23. <sup>d</sup> 1. King. 15. 5.

*Expos.* 33. In the seruants of Christ there remaines some root of bitternesse, Heb. 12. 1. Rom. 7. 23. the flesh lusteth against the spirit, Gal. 5. 17. their knowledge is but in part 1. Cor. 13. 12. Psal. 119. 18. their obedience therfore cannot be perfect, Ios. 9. 14; 15. 2. Sam. 2. 9. 12. Chron. 35. 22. Luk. 20.

34. Often in the matter, and manner of doing, Iosh. 14. 15. continually in the measure of dutie, the most holy doe offend. Neh. 13. 22.

*Q. Should not a Christian omit doing of good altogether, seeing he cannot doe it in that measure that God requireth?*

**An.**



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An. No, but 35 with a diligence and singleness of heart strine against corruption, looke for the assistance of Gods spirit, and labour to grow in grace. 2. Cor. 7. 1. f. 2. Chron. 16. 9. Philip. 4. 13. B. 1. Pet. 2. 2. and 2. Pet. 3. 18.

*Expos. 35.* The sinne which cleauing to the worke defiles it, is by all meanes possible to be auoyded, Matth. 6. 1. 2. 3. 4. &c. Psal. 37. 27. but the worke it selfe is not to be forborne. For we haue an absolute charge from God, to exercise our selues in all good workes, Esa. 1. 17. 1. Pet. 3. 11. Col. 1. 10. 2. Pet. 1. 5. and a mercifull promise, that he will forgiue the infirmities, which our corruption doth fasten vpon them, and fauourably accept our sincere endeauour to walke in all holy obedience, though now and then we thorough weakenesse doe steppe awry. Iob. 42. 7. 2. Chro. 30. 19. 20. Esa. 40. 11. Can. 2. 14. Numb. 23. 21. Ezek. 34. 16.

2. What meanes should a man vse to grow in grace?

A. He must thoroughly examine 36 his waies, 37 iudge i himselfe, watch 38 ouer his heart at all times in all places, occasions, and conditions: \* redẽming the 39

time to store his heart with good, and  
 preserve his faith. <sup>a</sup>Hag. 1. 5. 7. 11. Cor.  
 11. 31. <sup>k</sup>2. Tim. 4. 5. Eph. 5. 16. <sup>l</sup>Heb. 10.  
 35. 36. 38.

*Expos.* 36. Examination, which is a di-  
 ligent, exquisite, and vnpartiall search of  
 our hearts, thoughts, and wayes, Lam. 3.  
 40. by the word of God, Rom. 7. 7. as in  
 his presence; is a speciall meanes to pre-  
 serue from pride, securitie, hardnesse of  
 heart, and falling into sinne. Heb. 3. 13.  
 Psal. 4. 4. It doth quicken to prayer, Gen.  
 24. 63. Psal. 119. 12. is a good steppes to re-  
 pentance, Ps. 119. 59. Hag. 1. 5. setteth in  
 a Christian course, Psal. 39. 1. prouokes  
 forward in Godlinesse, Ps. 119. 56. 60. and  
 makes charitable toward others, Gal. 6. 4.

37. To iudge a mans selfe, is to passe  
 an vnpartiall sentence against himselfe, a-  
 greeable to the word of God, according  
 to the measure of that iniquity which by  
 examination he findeth in himselfe Ezech.  
 16. 61. and 60, 43. Dan. 9. 8. Luk. 15. 18. 19.  
 This awakeneth the heart, Ezech. 36. 3. ma-  
 keth vs a fraid of sinne, Gen. 32. 9. putteth  
 vs to sue to the throne of grace, 1. King. 8.  
 83, and preuenteth the iudgement of God,  
 1 Cor. 11. 31.

38. Watchfulnesse, which is a narrow, carefull, and continual keeping, observing, and ouer-seeing of our hearts, and all our wayes, Prou. 4. 23. is both exceeding necessarie, seeing that of our selues wee are apt to erre, Psal. 95. 10. and haue many occasions besides to draw vs away from godlinesse. Luk. 14. 18. 20. and exceeding profitable to preuent or withstand Sathan. 1. Pet. 5. 8. Marth. 26. 41 keep vnder lusts, auoid and cut off strayings and wandrings of minde and life; 2. Tim. 4. 5. 1. Cor. 16. 13. Ps. 101. 2. keepe the heart in good order, and to eschew dangerous decayes, fals and discomforts, which otherwise men shall runne into. 2. Sam. 11. 2. 1. Tim. 2. 14. 2. Cor. 11. 3.

39. To redeeme time is so to husband it, that euery moment thereof may bee spent for our best aduantage, Eph. 5. 16. Col. 4. 5. Time is a precious thing, being lost it is vnreouerable, though God may pardon it to the penitent: Esa. 1. 16. 18. therefore wee must redeeme the time of youth, Eccl. 12. 1. 1. of the Gospell, 2: Cor. 6. 2. the Sabbath, Exod. 20. 10. the time of sicknesse, health, and vacancie from businesse in our callings, &c. Luk. 19. 42.

Ioh. 9. 4. Gal. 6. 10. Pro. 10. 5:

40. When mans heart is emptied of euill, it will quickly gather filth againe ( as garments will dust, ) vnlesse it be fraught with good, Matth. 12. 43. 44. 45.

41. If faith decay in vs, ( as needes it must, vnles it be carefully stirred vp, preserved, and exercised, 2. Tim. 1. 6. ) godlines must needes wither. 1. Tim. 1. 5. for faith is the victory whereby wee overcome the world, 1. Ioh. 5. 4. thereby wee wrestle against sinne, by the Almighty power of Iesus Christ; Gal. 2. 20. and our liues must needes be full of doubtings, or securitie, drowned with carnall delights, 1. Kin. 11. 4. and sinfull pleasures; and the word will loose its efficacie, Heb. 4. 2. the exercises of religion their sweetnes. To the end that faith might be preserved, wee must value it aboue gold and siluer, 2. Pet. 2. 1. often meditate vpon the sweetnes, Psal. 119. 103. and 139. 17. constancie, Reu. 7. 5. 2. Cor. 1. 20. and perpetuity of the most precious and free promises, which are the grounds of faith, Ho. 14. 5. Ezech. 36. 22. walke according to the rules thereof, learne to exercise it, liuing thereby, Heb. 10. 38. Ro. 1. 17. & sincerely



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cerely, constantly, and conscionably vse all those meanes, whereby faith is wrought or nourished.

*2. How else?*

**A.** We must take m vnto him the whole armour <sup>42</sup> of God, and with <sup>n</sup> care, vprightnesse, and constancy, vse the meanes of grace befoze prescribed in one o estate as well as another. m Ephes. 6. 13. 14. n Prou. 2. 3. 4. 5. Coloss. 4. 2. o Iob. 27. 10.

*Expos.* 42. Al Christians are called to be souldiers, Reu. 12. 7. to fight vnder Christ Iesus their Captaine, against the flesh, Rom. 8, 13. the world, 1. Ioh. 2. 16. and the deuill, 1. Pet. 5. 8. 9. a spirituall, subtil, and malicious enemy, Eph. 6. 12. Re. 20. 2. Matth. 13: 28. 29. that can neuer be appeased: they had need therefore take vnto them the whole armour of God, which they must dayly put on, and continually keep on, that at all times they haue it ready for vse, to repell and quench the fierie darts of the deuill. The parts of this armour are sinceritie, loue or righteousness, the Gospell, Faith, liuely hope, and the word of God, Eph. 6. 14. 15. 16. 17. 18. These are kept on by earnest prayer,

P 4

watch.

watchfulnesse, an holy meditation.

Q. *W*hat priuiledges doth God afford vnto his children in this life w<sup>ch</sup> shall continue according to his will to grow i<sup>n</sup> grace?

A. 1. They may be assured of his fauour and fatherly care o<sup>er</sup> the<sup>m</sup>, the direction of his spirit, t<sup>he</sup> growth in grace and v<sup>er</sup>ie entrance to the end. q<sup>ue</sup>r. Iohn. 3. 14. Iohn 1. 2. 1 Tim. 4. 10. Mat. 10. 30. Psalm. 143. 10. 1 Col. 1. 9. 10. v Phil. 1. 6.

*Expos.* 1. It is first of all to be obserued that none of these priuiledges can be enjoyed without great strife and labour. 1. Cor. 16. 13.

2. Not onely some vncertaine hope, or dimme sight of Gods fauour, but assurance thereof may in this life be obtained, Iob. 19. 25. 2. Cor. 5. 1. 2. Tim. 4. 8. and 1. 12. for the Scripture exhorts vs to make our calling and election sure; 2. Pet. 1. 10. layeth many sufficient grounds of assurance; 1. Iohn. 4. 13. and 3. 14. Phil. 1. 6. and proposeth diuers examples of them, who haue attayned thereunto, Rom. 8. 34. 38. 39. Luke. 2. 29. Heb 11. 9. 10. This is a rare and precious priuiledge, because it may constantly bee enjoyed with an increase

crease thereof. Hof. 13. 14. Malac. 3. 6. 1. Thes. 4. 1, 10. is alwayes accompanied with ioy vnspokeable, and sweet contentment, Cant. 1. 1. Psal. 4. 6. 7. Ioh. 8. 56. 1. Pet. 1. 8. and the longer it is possessed, the sweeter it is; daintie meates may become loathsome, but we cannot surfet of Gods saueur. Psal. 17. 15.

3. God would haue his Children know, that in euery state he will saue and vphold them, Ps. 9. 10. and. 32. 6. 7. euen when his wrath doth burne against his enemies; Eia. 33. 4. 5. 6. and 27. 7. 8. hee will teach them the good way, which they ought to follow, Ps. 25. 12. 14. Prou. 3. 31. giue his Angels charge ouer them, cary them in his bosome Eia. 91. 11. 12. &c. The amiable, sweete, and comfortable titles, that Christ giueth to his Spouse, calling her my loue, my doue, my sister, my Spouse, my vndefiled, doth shew what great regard he hath of euery Christian, Can. 1. 8. 9. and. 2. 4. Deut. 33. 12. 27. 28. 29. Can. 7. 6. 8. 11. 14. The seruants of Christ are exhorted, and commanded to grow in grace and godlinesse. 1. Thes. 4. 1. 10. Col. 1. 10. there are patternes of holy men left vnto vs in Scriptures, that haue growne rich

in wisdom and holinesse: Reuel. 2. 19.  
 what God commandeth in the Gospell,  
 that Christians should beleue he will in-  
 able them to doe, Ioh. 6. 63. 1. Ioh. 5. 3. and  
 what ordinary graces any of the faithfull  
 did obtaine, the same may all the faith-  
 full looke for, Zach. 12. 10. Ephes. 4. 4. 2.  
 Pet. 1. 1. if it be for their good, Ro. 8. 28.  
 for they are all vnder the same couenant,  
 haue the same redeemer and sanctifier, and  
 haue the same promises made vnto them.  
 2. Cor. 6. 18. 1. Tim. 2. 5. 6. Ephes. 4. 30, and  
 2. 12.

*Q. What other priuiledges doth God af-  
 ford vnto them?*

*A.* They are: kept w<sup>th</sup> from, comforted in,  
 and deliuered out <sup>x</sup> of many troubles,  
 taught to y<sup>e</sup> vse all estates aright, <sup>6</sup> preser-  
 ued <sup>x</sup> from <sup>7</sup> soule offences inabled <sup>8</sup> to <sup>a</sup>  
 rise againe, if they <sup>b</sup> fall, instructed to <sup>9</sup>  
 liue godly, and haue <sup>c</sup> possession <sup>10</sup> of the  
 word. w<sup>th</sup> Psal. 32. 10. Act. 16. 25. <sup>x</sup> Prou.  
 11. 8. y<sup>e</sup> Lam. 3. 27. Phil. 4. 12. <sup>2</sup> Luk. 1. 6. <sup>3</sup>  
 Psal. 37. 23. 24. <sup>b</sup> Eph. 2. 10. <sup>c</sup> Luk. 8.  
 15.

*Expos. 5.* The godly shunne the sinnes  
 which others follow with greedinesse,  
 Gen. 39. 9. and 42. 18. Neh. 5. 15. Iob. 31.



I. order their affaires with godly wisdom, Act. 23. 6: and 22. 26. and 18. II. with 19. 37. and foresee the euill to come, and hide themselues, Prou. 22. 3. and 26. 12. therefore they are preserved from many troubles that others fall into. And yet for want of care and watchfulnesse, they often draw no small grieffe vpon their heads, from which they might be free, if they would carefully subdue their passions, and looke vnto their wayes. Can. 5. 2. 3. 4. 5. 6. 2. Sam. 11. 2. 3. Psal. 5. 1. 8.

6. In prosperitie the godly, are taught to edifie themselues, Act. 9. 31. to walke in meekenes, lowlines, feare and comfort of the Lord, doing good, Iob. 14. 15. 21. 24. In aduersitie, to be humble, patient, pray. 1. Pet. 5. 6. Iob. 1. 21. Psalm. 39. 9. and 30. 7. 8. grow out of loue with this world, 2. Cor. 5. 1. 2. 3. 4. prize the Lords fauour, Psal. 73. 26. 28. cleaue close vnto God, Isa. 10. 20. examine their hearts, and reforme their wayes, Lam. 3. 40. Zeph. 2. 1. Esa. 27. 9. In their callings to take triall of their wisdom, faith, sinceritie, loue of righteousness, and patience, and so to goe about the same with hearts affecting the things that be aboue. Psal. 112. 5. Gen. 31. 38.

38. 39. 40. Gal. 5. 22. Gen. 17. 1. 2. Zach. 8: 16. Luk. 21. 19.

7. If the godly be ouertaken with some reproachfull evil Gen. 9. 21. and 10. 33. it is not ordinary, Rom. 8. 1. 2. Cor. 5. 7. but for a time, Pl. 37. 34. when they haue cast off their armour, and neglect their watch. 2. Sam. 11. 1. 2. Mat. 26. 40. 41. the Lord suffering them to fall, to let them see their weaknes, correct their carelesnesse, cure in them pride of heart, and contempt of others: and ordering their slips for the glory of his great name, the comfort of the weake, and the good of the partie fallen, after that by repentance hee is risen againe.

8. The righteous may fall, but the Lord will not suffer them to perish, Ioh. 10. 28. Christ hath prayed for them, Ioh. 17. 20. Luk. 22. 23. the immortall seede abideth in them, 1. Ioh. 3. 9. the spirit of God doth quicken them. Rom. 8. 2. 11. so that afterward they take heart and courage againe to fight against sinne and Satan therefore they can neuer be vtterly vanquished, though for a time they bee thrown downe. 2. Cor. 4. 8. 9. Matth. 16. 18.

9. If the faithfull seeke vnto the Lord,  
he

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he will teach them with delight and comfort to live godly in all places, and callings, Prou. 2. 3. 4. 9. Esa. 30. 21. but yet they shall find the flesh rebelling against the Spirit, Gal. 5. 17. Psal. 42. 5. 11. that they might not trust to themselves, but in the Lord, Prou. 3. 5. 6. no longer live then finde need to pray, Lord strengthen me. 1. Theff. 5. 17. be thankfull to God for the mercies they haue receiued Psal. 54. 6. 7. not triumph before the victory, nor walke in securitie, as though they had no enemy; 1. Pet. 5. 8. 9. and that by how much the fight is more painfull, sharpe, and difficult, by so much the victory should bee the more delightfull, sweet, and glorious, Rom. 16. 20. Reu. 12. 11.

10. The word of God is possessed, when it is receiued truely in our heads, is kept and laid vp safely, as a treasure in our minds and hearts, so that wee haue it in readinesse for our direction and comfort, and doth rule ouer vs with an holy and vniuersall soueraignie. Luk. 2: 51. Col. 3. 61. 17. Psal. 119. 111. 112. 33. 35.

*Q. Doe all the godly, or any at all times enjoy all these primiledges?*

*An.*

An. No: some are ignorant of them, not believing, or at least faintly believing that there are such; others are careless, who prize not, and so take not paines for these things as they ought.

*Q. What other hinderances doe deprive Christians of these priviledges?*

An. & Inordinate passions, as feare, anger, selfe love, pride, love of pleasure, cares of the world, and earthly incumbrances; and inconstancie in good duties: temptations also to distrust doe keepe under many. & Iam. 4. 1, 2, 3.

*Q. How should a man bridle and reforme these unruly passions?*

A. Let him highly esteeme a Christian life, pray earnestly, set himselfe most against the corruptions, that be strongest in him thynke the occasions of sinne, hide the commandment in his heart, and apply the death of Christ for the killing of corruption. & Psalme. 119. 51. & 1. Ioh, 5. 4.

*Q. How may a man overcome his temptations to distrust.*

A. He must not giue credit to Satans suggestions against Gods truth: but consider of Gods his power, & goodnes & unchangeableness.



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changeablenes, former <sup>l</sup>mercies, and free  
m grace in giuing vs his sonne <sup>12</sup>; so that  
weaknes, vnworthines, want of feeling  
comfort should not dismay him, <sup>g</sup> Matt.  
4. 3. 4. <sup>h</sup> Matth. 8. 2. Esa. 40. 28. <sup>i</sup> Psalm.  
51. 12. <sup>k</sup> Jer. 31. 3. <sup>l</sup> Psalm. 77. 11. <sup>m</sup> Rom.  
5. 8. 9.

*Expos.* 11. God is in power al-sufficient,  
so that hee can helpe vs, Eph. 3: 20. and in  
loue cuerlasting, Iohu. 13. 1. 2. Thes. 2. 16.  
Jer. 31. 3. seeing then he hath once loued vs,  
we may be assured that he will neuer leaue  
vs. Phil. 4. 19.

*Expos.* 12. God giues Christ to them  
that are lost in themselves. Esa. 61. 1. 2.  
Matth. 9. 12. 13. and the weake as well as  
the strong are partakers of his merits, 1.  
Ioh. 2. 1. strength of grace in vs, and  
soundnes of a Christian conuersation, is  
not the root of comfort; neither should  
weaknes, and vnworthinesse in vs breed  
doubting of our saluation, Heb. 10. 22.  
The ground of all comfort is, that God  
of his free grace hath giuen his Sonne to  
vs miserable sinners, euen to as many as  
beleue in him, 1. Ioh, 2. 2. and 10. 3. 16.  
and the weake faith doth lay hold vpon  
Christ as truly, though not so comfort-  
ably,

tably, as the strong doth. 1. Ioh. 2. 12. 13. 14.

*Q. What else must be done?*

*A.* Consider what promises the Lord hath made, to n keepe and vpholde vs, what encouragements he hath giuen vs to beleue 13; & how acceptable a thing it is, that we should so doe. n Matth. 16. 18. Luk. 22. 32. o 18. Iohn. 3. 23. p Matth. 8. 10. and. 15. 28. Rom. 4. 20.

*Expof.* 13. God commandeth, perswadeth, intreateth the thirstie and burdened to beleue, hath bound himselfe by covenant vnto them, Esa. 43. 25. sealed it by the Sacraments, and confirmed the same by oath. Gen. 22. 16. 17. Psalm. 105. 9. Luk 1. 73. And the deeper our miserie is, the more we glorifie his name by resting vpon him for succour, Psa. 22. 1. Rom. 4. 18. 20.

*Q. What other things are to be learned for the overcoming of these temptations?*

*A.* We must indge our selues q not by present & feeling, or by our owne discerning the fruits of grace, but by that which we haue felt, and the fruites of grace which appeare to other q Psalm. 116. 11. Psal. 13. 1. Psal. 51. 10. Psal. 77.

11. 12. Cor. 10. 11.

*Expos.* 14. Aman may haue faith, that fees no comfort; and grace; that sees not the fruits of grace. Psalme. 22. 1. and 77. 18. 9. The soule is sometimes sicke, Ezek. 34. 4. 16. Cant. 3. 5. and sometimes in a swound; Cant. 5. 6. sometimes wee iudge amisse of our estate, Psal. 1 16. 10. 11. and 77. 10. obseruing what motions wee haue to euill, but not how we resist them; supposing wee haue no grace, because wee haue not what grace we desire, or because wee finde not our selues at all times a like affected, and comforted, or else wee want what others haue, or we conceit them to haue; whereas, God giues not all graces to one man, nor to all in the same measure; Ephes. 4. 7. Zach. 12. 8. Also it is the propertie of men in affliction, to admire small things in others, and denie geat and many graces in themselves: likewise the vastnesse of desire causeth that, which is much in comparison, to seeme nothing. Sathan workes vpon the timorous disposition of some, and perswades them that they haue fearefully consented to those suggestions, which they alwayes abhorred, and in which

Q

which they inueuer tooke delight: or that they wilfully offend, when some sinfull motions arise in their hearts; to which they doe not consent, but which they resist, praying to God for forgiuenesse and assistance: and because wee in temptations want one grace, which accompanies faith, to wit, ioy, Iob. 8. 56. 1. Pet. 1. 8. wee conclude that wee haue no faith at all; whereas faith and ioy be not inseparable companions, Iob. 13. 15. Heb. 11. 1. Psal. 77, 2. 3. the violence of temptation hindering the sense of mercy, when God doth withhold comfort. For which causes wee must not ouermuch trust our selues, or credit our feeling, but giue credit to the testimony of the godly and faithfull.

*Q. What may be a further helpe beside?*

*A.* It is good to examine our hearts, and vse the aduise of others but we must know withall, that groining after, & labouring to rest our wearied soules vpon the promises of grace being neuer satisfied vntill our doubtfullnesse be remoued will bring a good end v Psal. 4. 4. w 1. Thess. 5. 14. x Mat. 11. 28:

*Expof. 15.* God with-holdeth, or with-draweth



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draweth comfort sometimes by reason of  
some secret sinne, not yet repented of; or  
suffereth Sathan to buffet vs that we might  
more seriously repent of some corruption.  
Job 40. 3. 4. 5, 6. with 42. 6. 2. Cor. 12. 7.  
And hereby the Lord doth correct our not  
prizing comfort at a high rate, Cant. 5.  
3. 4. 5. our forgetfulnesse to praise him  
for it: wee ought therefore wisely to make  
tryall of our wayes, neither sparing any  
sinne, not censuring that to bee sinne  
which is iust and lawfull, not making light  
account of any sinne, nor yet calling our re-  
pentance into question, because some things  
haue bin amisse or we haue not attained to  
perfection.

*Q. Doe the fruits of the spirit alwaies  
appeare in the faithfull?*

**A.** No: They are y obscured in our first  
16 conuersion, in the dayes 17 of 2 security  
when we a leaue our first loue, 18 in time  
of b temptation 19 or some 20 relap<sup>e</sup>ce into  
to sinne. y Luk. 5. 37. 38. 2. 1. Cor. 3. 1.  
a Reuel. 2. 4. b Psal. 6. 1. 2. 3. c Psal. 51. 10.

*Expos. 16.* At our first conuersion wee  
are as new borne babes who haue the  
truth of mans nature, but the perfection of  
it groweth with age, 1. Cor. 3, 1. Heb.

5. 13. Our knowledge is small and confused, Psal. 73. 22. and 119. 33. 34. 100. our sight of gods loue dimme, many doubts arise in our minds, Luk. 24. 38. because of our weakenesse and vnworthines: many lusts are vntamed, wee are vnexperienced to put on, or weare the Christian amour: and therefore are oft foyled of our aduersaries. Some few at their first conuersion, abound in the fruites, of the Spirit more sensibly, that they might be prepared for some future combates, wherein God will set them forth to bee examples, to the weake. If our comfort and ioy that wee felt in our first conuersion bee diminished, it is either by reason of security, or temptation. 1. Sam. 11. 2. 3. &c. with Psal. 51. 10. Psal. 77. 8. 9. 10.

17. Good ground will bring forth weedes if it bee not tilled, and fire will die if it bee not blowne; the graces of Gods spirit will decay if they bee not stirred vp by prayer, reading, &c. 1. Thesse. 5. 19. 2. Tim. 1. 6. and lustes, worldlinesse, drowlinesse, &c. will creepe vpon the best, and overgrow them, if they bee not diligent to keepe them vnder

der, and roote them out, Luk. 21. 34. 35  
36.

18. As our loue to God doth decay, so the sense and feeling of Gods loue to vs doth die and decay also. Reu. 2. 4. 5. When our loue to God is abated, the spirit of God, which is the comforter of the heart, and the stirrer vp of that ioy, which passeth all vnderstanding, is grieved, Eph. 4. 30. our faith is weakened, 1. Tim. 1. 5. our prayers must needs bee cold and faint, we must needs be dull, heartlesse, vncheerefull, euen a burden to our selues, vntoward to any holy duty. Psal. 119. 174. For loue is the wheele of the soule, and first affection, Deut. 6. 5. Matth. 22. 37. if that be disordered, no other can be of a right temper.

19. In time of temptation, the minde is full of disorder and confusion, and the heart of heart, Exod 6. 9. Psal. 77. 2. 7. 8. 9. 19, as the aire is troubled in a tempestuous season; many mists being cast betweene the eie of our vnderstanding, and the promises of God, as clouds that obscure the Sunne: Satan hauing then leaue to trie, and buffet vs. By temptations wee are fitted to grow in grace, Psal. 32. 4. 5.

thereby also the graces of gods spirit in vs are tried, Rom. 5. 3. Iam. 1. 2. 3. but it is no fit season for vs to discerne or iudge of them.

20. When corruption getteth ground, grace must needs bee weakened, for these two are opposite the one to the other.

*Q. How should a man recover out of a relapse?*

An. By speedie & consideration <sup>21</sup> of what hee hath done, renewing his repentance with sorrow and shame & bewailing his sin before God, reforming his life, and laying hold vpon the promises of mercies. & Reu. 2. 5. & Ier. 31. 18. 19.

*Expos.* <sup>21</sup> Such as haue fallen into some grosse sinne after repentance, must not utterly despayre, 1. Iohn. 3. 23. Esa. 55. 1. Matth. 11. 28. For the Prophets call vpon wicked reuolters from God, to repent, and promise them pardon, Esa. 1. 18. Ier. 3. 1. 12. 13. 14. &c. and in the Law sacrifices were daily offered, not onely for ignorance, Leuit. 5. 15. 17. but sinnes, committed willingly, and against conscience, Leuit. 6. 1. 2. 3. wee are commaunded daily to pray for remission of sinne



sinnes without exception. Luk: 11. 4. no sinne is vnpardonable, but the sinne against the holy Ghost, Matth. 12. 3. 13. 2. Mark. 3. 28. 29. from which a man that sinnes grossely after repentance may bee free. God is able to heale the latter wound which sinne makes as well as the former; Hos. 14. 4. without Christ no offence can be forgiven, and in Christ all offences may be done away, 1. Ioh. 1. 7. Mercy in vs is as a drop of a bucket, in comparison of that infinite sea of mercy which is in God: If by his commandment man must forgive his brother seventy times seven times, will not hee forgive them that humble themselves before him? Mat. 18. 11. 22.

*Q. What priviledges doe the godly enjoy as soone as this life is ended?*

*A.* Their glozy then begins; for their bodies remaine<sup>22</sup> in the grave, as in a bed of spices; and their soules being perfectly freed<sup>23</sup> from sinne, are receiued into heauen, to the beholding<sup>h</sup> of God, and Christ immediately f 1. Thes. 4. 15. g Revel. 14. 13. h Matth. 5. 8. 1. Cor. 13. 12.

*Expof.* 22. Death separates the soule from the bodie, but it doth not separate the

the soule or body of the godly from Christ, Rom. 8. 38. 39. 1. Cor. 3. 22. and 15. 54. 55. 56. Phil. 1. 21. when the bodie lieth in the graue, and is dissolued into dust, it is yet vnited vnto Christ, Io. 15. 5. Eph. 5. 30. and doth expect and looke for a future and glorious change. 1. Cor. 15. 38. 42. 43. 44.

23. From the guilt and dominion of sinne, the godly are deliuered in this life, 1. Ioh. 1. 9. not from all staine thereof; but after this earthly tabernacle is laid downe, they are deliuered from all sinne, sorrow, and care, Reu. 21. 4. 27. and are receiued into heauen to be with Christ, inioying the glorious presence of God 1. Thes. 4. 16. 17. seeing him, not by faith obscurely, 2. Cor. 5. 7. as it were thorow a glasse, 1. Cor. 13. 12. as the Saints doe in this life, but by sight, and face to face, immediately, or without meanes. Psal. 17. 15.

*Q. If this be the state of the Godly, what shall become of the vngodly?*

**A.** Their bodies shall rotte in the graue, and their soules are iudged vnto k euerlasting woe, i Gen. 3. 19. & Luk. 16. 22. 23.

*Expof.*

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*Expos. 24.* Death is a curse to the wicked, Gal. 3. 10. 13. with Ioh. 3. 16. and so is their rotting in the graue, because they are not in Christ, 2. Cor. 5. 17. although to the senses there is nothing befalls the bodies of the wicked, which befallerh not the bodies of the godly, Eccle. 9. 2. The wicked shall indeed rise againe, but it is to further condemnation. Ioh. 5. 29.

*Q. When shall the happinesse of the elect be consummate?*

*A.* At the dreadfull day of iudgement, and the generall resurrection, Psa. 17. 15.

*Expos. 25.* The soule in heauen doth retain a naturall desire to be vnited to the body, neither can the happines of the soule be euery way compleate and perfect without it: Of the happinesse of the elect there be three degrees; one at their first conuersion, Matth. 5. 3. 4. 5. Psa. 32. 1. 2. the second at death, Apoc. 14. 13. the last and most perfect at the day of iudgement, 1. Thess. 4. 17.

*Q. Who shall be iudge at that day?*

*A.* Christ is the Lord and king of the Church, who shall come in a most glorious

rious and visible manner in descending from heaven with a shout, and with the voice of the Archangell, and with the trumpet of God, most royally<sup>n</sup> attended with innumerable multitudes of mighty angels 1 Act. 10. 42. & 17. 30. in 1-Thes. 4. 16. & 2 Thes. 1. 7.

*Expos.* 26. The decree of iudging and iudicarie power, is common to Father, Sonne, and holy Ghost, Gen. 18. 25. but the visible act, promulgation, and execution of iudgement belongeth to Christ our Mediatour, as God and man; Act. 17. 13. Ioh. 5. 22. 23. Rom. 14. 10. 11. 12. who being iudged at his first comming to worke our redemption, shall at his second appearing come to iudge, this being the last act, and accomplishment of his kingly office, 1. Cor. 15. 25. 26. 27.

*Q. When shall Christ come to iudgement?*

*A:* He will most surely come, but the time is unknowne, that we might ever watch, and prepare for his comming o Matth. 24. 36. p verse 42.

*Q. Whom will he iudge?*

*An.* His elect and chosen, and all their enemies, both euill angels, and wicked



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wicked men. 1 2. Cor. 5. 10. 1 2. Pet. 2. 4.  
Iude. 6.

*Q. Seeing many of Gods elect people, and wicked men are rotted in their graues, how can they be iudged?*

*A. The very same<sup>s</sup> bodies 17 that at any time died, shall by the power of God be raised vp, and their soules be united to them, inseparably to abide together for euermore. 1. Cor. 15. 42. 43. 44.*

*Expos. 27. Iustice requireth, that the same bodies which ioyned with the soule, in working good or euill in this life, should bee raised vp to share with the soule at the day of the Lord. Rom. 2. 5. 6.*

*Q. What are we to beleene concerning those who shall be found alee at the comming of Christ?*

*An. They shall be changed in the twinkling of an eye, and so presented before 18 the iudgement seate of Christ. 1. Cor. 15. 52.*

*Expos. 28. The meanes whereby quick and dead shall be gathered to iudgement, are the powerfull voyce of Christ, Ioh. 5. 28, and the ministerie of angels: Mar. 13. 40. 41. the bruite and sencelesse creatures surren-*

surrendring vp their dead, *Reu. 20. 13.*

*Q. In what manner shall he iudge them?*

*A.* Most, strictly, both in respect of the persons iudged, and the things for which, but yet he shall iudge most w righte-  
teous iudgement, *v2 Cor. 5. 10. w. Act. 17. 3*

*Expos. 29.* Euery man must appeare in his owne person before the iudge, *Rom. 14. 12. Reu. 20. 12.* and giue an account both generally as a man, or a Christian, and specially as a Magistrate, Minister, Maister, Seruant, &c. for all the things which he hath receiued of the Lord, and for all the things which he hath done; e-  
uen all thoughts, words, and actions, *Iob. 34. 11. Psal. 62. 12. Prou. 24. 12. Ezek. 33. 20. Rom. 2. 6. 2. Cor. 5. 10. 11. 1. Pet. 1. 17. Apoc. 32. 12.* we should therefore be con-  
scionable, patient, and watchfull, taking care that all our actions here be approued by the word of God, *1. Thess. 4. 18. 2. Pet. 3. 11. 14.*

*Q. What shall be the issue of this iudge-  
ment to the wicked?*

*An.*ouerlasting x perdition from the  
presence of the Lord, to all those who ig-  
norantly, or wilfully contemne the Gos-  
pel,

with an Exposition vpon the same. 248

1. Pel. x 2. Theff. 1. 7. 8. 9.

Q. What shall be the issue hereof to the godly?

A. Cleare 30<sup>th</sup> vision of y<sup>e</sup> God & Christ, endlesse & communion with them, everlasting peace and glo<sup>ry</sup>, both in soule & 31 body, in fuller measure then the heart of man can now apprehend, or any of the Saints enioyed before, y<sup>e</sup> 1. Ioh. 3. 2. 2 Ioh. 17. 24. Phil. 1. 23. & Matth. 25. 34.

Expos. 30. Spirituall or supernaturall blessednesse of the Saints, is the immediate fruition of the chiefe, perfect, sufficient, and v<sup>n</sup>changeable good, euen God in Christ, Matth. 5. 8. with 19. 17. 1. Theff. 4. 17. Matth. 25. 34. who of his meere goodnesse doth giue himselfe vnto his Elect, to bee seene, loued, and possessed, that is, to be enioyed, by them. The means by which God is inioyed, is the vnderstanding, will, and affections; the minde clearly and immediately beholding God in Christ, and his exceeding glorie and goodnes, as it were face to face, Exod. 33. 20. 1. Cor. 13. 12. 2. Cor. 5. 6. 7. 1. Ioh. 3. 2. and the will with as great loue and ioy, imbracing that infinite good, as there is knowledge thereof in the mind. Rev. 19.

3.4. The Saints in glory doe not absolutely see God as he is in himself; for that which is infinite cannot bee comprehended of that which is limited but God doth manifest himselfe vnto them, so far forth as a creature is capable for to know him. Ps. 16. 15. And to the end that the Saints should be fully contented, & not waxe dull at the glory of so great a light; God doth perfect the powers of the soule, perfectly repaire his image in his Elect, & by his power enlarge the capacity of the soule, so far as the nature of man will beare, 1. Ioh. 3. 2. that it might alwaies be fully satisfied with the beholding of him, and that without wearinesse at any time, Psal. 17. 15.

31. The subiect of happines is the whole man. Reu. 20. 6. and 22. 14. therefore in this estate of blessednes, the bodie is vnited to the soule; & laying aside corruption & mortality, is changed to an incorruptible, immortall, and spirituall bodie, like to the glorified body of Christ our Saviour, 1. Cor. 15. 41. 42. 43. 1. Io. 3. 3. whēce followeth perfection of the whole man, conformity with God, vnspeakeable ioy, and endles glory, Reu. 22. 5.



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